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1. Preface

In **William Shakespeare**'s tragedy, *Othello*, there is a riddle: what religion does Othello profess? Desdemona says directly:

> *By heaven, you do me wrong...*
> *as I am a Christian!*

But here the frank and honest Othello seems to be hiding something. It is assumed today that he, a black-skinned Moor, must be a Moslem, or at least descendent of Moslems. According to traditional history, there really is no other alternative.

Othello, before he ends his life in suicide, recalls:

> ...And say besides, that in Aleppo once,
>
> Where a malignant and a turban'd Turk Beat a Venetian and traduced the state, I took by the throat the circumcised dog, And smote him, thus.
>
> `(Stabs himself)`

That is, according to contemporary ideas, Islam must already have been in the world, since some kind of "circumcised dog" in a turban had fought with the Venetian in Aleppo.

Meanwhile, still rather recently (in historical time) the military per-

sonnel of many countries have worn turbans. And circumcision, as it will be shown in our book, is a most complex phenomenon, one characteristic of a definite stage in all of human culture.

Thus it is impossible to understand who Othello "is" in terms of faith, and it is not clear why he calls the Turk a dog. But it is not worth accusing Shakespeare of a mistake. Not only he, but also the English in general up to the 17th century did not mention anywhere in written sources the words: "Moslem, Islam, Koran, minaret, muezzin, hijra, Caaba". The full significance of this is that they did not know anything of them. But, as you know, the sons of Albion had already visited the corners of the globe and would have known of these if they had existed. These words clearly were unknown to Shakespeare as well as to both Francis Bacon and other great Englishmen of that era.

They were similarly unknown as well to the Italian writer **Giraldi Cinthio**, upon whose novella "The Moor of Venice" (the *Hecatommithi* collection or "One Hundred Tales". 1566) Shakespeare based his masterpiece.

So, how could Othello have not been a Moslem?

The riddle of Othello grows into one of the cardinal questions connected with medieval times, when modern nations, states and religions were being born.

Our book is devoted to this era. Scientific facts are collected in it that prove that, up until now, the predominant historical conception has been Utopian. It was built on false premises, by means of an artificially constructed chronology. A multitude of evidence points to the fact that all "ancient" manuscripts are literary works of the 15th–16th centuries, and that there never was in reality any "ancient" Rome and Greece as history teaches us.

We have collected the conclusions of dozens of scientists from various countries that the most ancient monuments of mankind, the pyramids of Egypt, were erected in the period between the 11th and 18th centuries

of our own era.

The processing of written sources on a computer, with a comparative analysis of their authenticity, and the other newest methods of the study of history, which have been found by scientists, supports the contention that in the 13–14th centuries of our era, the first world war in history broke out. It ended with the formation of a colossal empire with a capital in Istanbul, which at that time was called Jerusalem. Its territory included a large part of Europe, Asia, and all of the civilized regions of Africa and Japan. There is good reason to say that the Aztec civilization was also included within the Empire.

Its subjects named their country "Israel", and practiced that religion which is, more or less, that presented in the Old Testament. They named their faith catholic.

Having existed for 70–80 years, the empire broke up. The violent creation of states began and, along with this, the formation of peoples and nations in the modern sense of these words. An objective political need thus arose for the creation of each one's own history, in the context of one common history—that of an empire. It was necessary to find or to create historical roots appropriate for one's own antiquity, which was not the same antiquity as that of neighboring countries. In which connection, the more deeply these roots went into the centuries, the more legitimate both those roots and those of the other rulers looked in the eyes of the subjects. It was as if their authority had been sanctified by the centuries.

And then the primary framework of modern historiography was invented. A hunt was launched for manuscripts which could be plausibly declared ancient. The main body of sources for the history of antiquity thus appeared in two centuries—the 15th and 16th. How this happened is well known not only to critics of traditional historiography, but also to the traditionalists themselves.

The ancient manuscripts appeared according to a scheme which is easily seen in the example of one of the brightest forgers of that time,

Poggio Bracciolini. He, an author of historical and moralistic books, was in the full sense of the word the dominant influence of his century. Many found it reasonable to characterize the first half of the Italian 15th Century as Poggio's century. Florence erected a statue to him which was carved by the great sculptor Donatello.

With the cooperation of the Florentine scholar and book collector **Niccolo Niccoli**, Poggio Bracciolini established a kind of permanent workshop specializing in ancient literature and attracted a whole series of collaborators and partners to the business.

Poggio Bracciolini and Bartolomeo di Montepulciano made the first of their "finds" in the era of the Council of Constance. In a forgotten, damp tower of the St. Gall monastery, in which a prisoner would not survive even three days, they chanced "to find", safe and sound, a heap of ancient manuscripts: essays by Quintilian, Valerius Flaccus, Asconius Pedianus, Nonius Marcellus, Probus and others. After some time, Bracciolini supposedly discovered fragments "from Petronius" and "the Bucolics" of Calpurnius.

Poggio's clients were the Medici, the aristocratic families of England, the House of the Dukes of Burgundy, Cardinal Orsini, Colonus, the wealthy such as Bartholomeo de Bardis, and various universities. He grew very rich from "ancient" manuscripts.

One would think it was impossible to forge archaeological finds. But one can find just that which is needed and there where it is needed.

The excavations of Herculaneum began in 1711, and in 1748, the excavations at Pompeii. They were of a frankly commercial nature. There was no attempt at what we would call serious research involved. The first excavations in Athens were made by the English "Society of Amateurs" in 1743-1751. It was, as its name implied, literally a society of amateurs, and it is not seemly to speak of the scientific level of the excavations it undertook. But even this does not go to the core of the problem: The archaeological expeditions which followed deliberately, purposefully destroyed all the discoveries that contradicted

the established conception of what "history" had been and involved. In the best case, they declared incongruous discoveries to be forgeries.

Sculptors also created a supposedly ancient history. It is well known that some of them buried statues of their own creation in the ground and then, several years later, informed the world that they found in their own vegetable gardens the imperishable works of the ancient masters.

The history of Russia and China is full of distortions and fictions. For political and many other reasons, legends were constructed around the Tatar Mongolian yoke in Russia and the centuries old struggle with the Huns in China. Both of these are simply untrue. And so, we shall try to explain in the pages of this book what it was in fact and why the Great Wall was built in China in the 15th and 16th centuries.

The high-minded direction of traditional European history was developed in the 16th–17th centuries, in the era of the Reformation and the Counter-Reformation.

The slogan of Nicolo Machiavelli, "The end justifies the means" and the appeal of Martin Luther, "He who is not with us is against us" became the main principles of the greatest historians of that time. The originator of our modern chronology, **Joseph Scaliger** (Bordone), brought up by his philosopher father (who was Henry IV Bourbon's court chronicler) with the notion that "paper will endure all, provided that it is beautiful", was, following his master, first a Catholic, then a Huguenot. He composed a "continuous" chronology of the French royal dynasties, in order to legitimatize and perpetuate the rights of the Bourbons, who had destroyed the previous Valois dynasty. All the rest of world history was called upon only to serve as a background for this purpose.

The Austrian **Cuspinian (Johann Spiesheimer)** carried out the same work for the Hapsburgs, deriving their uninterrupted genealogy from Julius Caesar. The history of Great Britain in the editions of the father and son lords-chancellor Bacon became the most "pseudo-scientific", which were provided moreover with brilliant "PR" in the form of Shakespeare's narrative plays. The peaceful unification of England

and Scotland under the crown of the new Scottish dynasty of the Stuarts predetermined also an "uninterrupted legitimate" history of the dynastic replacement of Scottish rulers over 1,200 years.

The Roman Catholic Church, concerned for the preservation of its political influence, undertook the creation of a pseudo- scientific "world-wide secular history"; the most active participation in which was that of the Jesuit, **Dionysius Petavius**. The adoption in Europe of a modern chronology by a decision of the 1563 Council of Trent became an important turning point— only in this year was it declared that it would soon be 1,563 years since the birth of Christ, and all sources which contradicted this were ordered to be burnt. At the same time, the "Book of Popes" also appeared which recorded somehow an uninterrupted succession of the Roman Popes from the 4th through the 9th centuries (to Pope Nicholas 1).

Even business created a modern historical tradition. From the middle of the 15th century, by the efforts most of the Florentine Medici bankers, history became the object of an extremely profitable business—starting with "holy relics" and concluding with "ancient manuscripts". One most glaring example is the "Donation of Constantine", the forgery of which Lorenzo Valla proved right in the middle of the 15th century.

At this time an important event in civilization occurs—the appearance of printing, which stimulates the unsatisfied market demand for books. Where there is demand, there will soon be supplies. An abundance of just discovered "ancient" manuscripts and chronicles thus quickly came into being, everywhere.

As a rule, these stop suddenly "somewhere in antiquity". A typical example is the chronicle of the Saxon Grammatica, which breaks off in 1185 and is discovered in 1514. This chronicle was subsequently incorporated into the foundation of the history of the Scandinavian countries. A certain Gall Anonim wrote a similar "ancient Polish" chronicle that ranges to 1113, and it was discovered in that very same 16th century.

During the 16th and 17th centuries, every European monarchy had

its own Court Chronicler. “History is necessary to the prince of such that it allows him to most effectively rule his people” . Thus the founder of political science, Niccolo Machiavelli formulated the thesis which defines even today the relationship of authority to history.

Up to now, very rarely is the research of history free from political sympathies and antipathies and the wish to play up in a positive sense the role and significance of the people among whom the researchers count themselves. Thus, the brilliant Russian mathematician and revisionist historian, **Anatoly Fomenko**, attaches all development of civilization to Slavic roots, and the Turkic writer M. Agaji—to Turkic. The Western historians Otto Rahn, Guido von List and many others have gone along the very same path.

Book authors suppose such an approach is in error. Their position is that, until very recently, several centuries ago, people did not consider themselves Turks or Russians, Jews or Frenchmen in the present meaning of these definitions. There existed a period when people were not divided by creed, inasmuch as being the subjects of one empire, they professed one and the same religion—monotheism. Protojudiasm became the starting position for the creation of worldwide religions—the main driving force in mankind’s spiritual life for the centuries ahead.

And this book, relying on reliable evidence of the past and on those reconstructions which the critics of traditional historiography suggest today, speak of the empire and its ideology.

The Mysterious Prevalance of Judaism

CHAPTER 1

The term "empire" (Latin imperium—authority) in modern historical science connotes huge monarchist states. This correlates with Persia and Rome, Byzantium and Russia, Britain and Spain, and with various dynasties of European, Indian, South American and Chinese monarchs.

Never and nowhere has this term been used for the designation of any kind of Judaic state formation: history fails to record any case in which small Semitic tribes, living at the meeting point of Africa and Asia, created an empire of their own. In other words, conquered neighboring and faraway countries, asserting their authority and might by force of arms, imposing tribute on the vanquished.

In all the available sources it is firmly established that the Israelites were constantly persecuted, that they practically at all times over the millennia went from one bondage to another, from one enslavement to another, nearly always being subservient to someone. At the same time, however, in some mysterious way they managed to maintain their collective uniqueness; often, in defiance of their own practicality, they were true to the faith of the fathers and in any empire achieved important positions in economics, politics and culture.

A mysterious and unique phenomenon of persecution and torment! Oppressed peoples there have been a plenty, but none of them have been settled over vast territories—from Spain to India, from Italy to Sweden. Only the Jews.

At the same time, it is striking that a phenomenon on such a scale—the appearance in one country or another of huge groups of Jews—has not been reflected in reliable historical sources. That is, there are fully enough accounts of persecutions and pogroms, but records of the forced or voluntary arrival of large masses of foreign peoples in any country is not on record anywhere. Not one written account exists other than the legendary Exodus of Moses.

How then do historians explain the wide distribution of the Jews among other peoples? In all sorts of ways. Some say that this is connected with the missionary activity of their priests. But those who believe this are extremely weakly acquainted with Judaism, a closed religion which does not have a missionary tradition.

Others hold to the hypothesis of the commercial motivation of the distribution of the Jews. They always were excellent merchants, they reached anywhere they wanted with their goods, settled in various countries and created their own communities. This hypothesis also does not stand up to a critical analysis. The thing is that trade in the Middle Ages, even more so in the early centuries, is connected most of all with seafaring, and here the historians for some reason are silent about brave Jewish captains. There aren't any.

While examining the specific Judaic professional character in Medieval Europe, you will discover, first of all, that their activities were not of an essentially commercial, but financial nature, The Jews are moneylenders, bankers, wholesalers. How were people with such a specialization able to facilitate the unique phenome non of a Jewish prevalence? There are no answers.

Any story about the history of one or the other Jewish community today begins with the words, "according to legend", "it is thought that", or "there is a tradition that". That is, there is a complete absence of reliable fact concerning the arrival of the Jews. And this, in our opinion, is unnatural. Even today people do not welcome alien foreigners anywhere, considering them competitors in the labor market; during

times when people were sometime suffering and dying from hunger, the absorption of significant numbers of newly arrived immigrants could not have passed unnoticed.

Nonetheless, the Central Asian Moslems, the Germans, the Swedes and all the rest, as we have noted, are all silent about the arrival of Jews in their countries.

For that matter, a considerable of Jewish communities do not think that they arrived from anywhere. Take, for example, the large Bukhara Jewish community in Central Asia. There is no evidence— direct or indirect—of the "arrival" or settlement of Jews in this hot and arid land. On the contrary, the local Jews declare that they have been living in Central Asia always, or, in any case, that they appeared there not later than the peoples who practice other religions. Their declaration is reinforced by the full genetic, linguistic and cultural unity of the Bukhara Jews with their neighbors. They are distinguished only by faith.

The genetic commonality of the Jewish population with the native population of one country or another does not even evoke surprise. It is not possible to genetically distinguish the Ethiopian Jew from the Ethiopian, the Bukharan Jew from the Tajik, the Swedish Jew from the Swede and so forth. On may presume that the Jews were once joined by conjugal ties with the local population and as a result have features similar to them. But, in the first place, Jewish communities are extremely conservative on this question, and in the second place, the many distinguishing signs of Semitic extraction, according to the laws of genetics, must be maintained through 20 generations. But this is not the case in the examples observed.

Let us examine some results, on the basis of which anthropologists challenge the presence of a Jewish race. In the pamphlet, "The Race Question in Modern Science" (UNESCO), Professor **Juan Comas** comes to this conclusion:

> "Despite the view usually held, the Jewish people is racially heterogeneous; its constant migrations and its relations—voluntary or otherwise—with the widest variety of nations and peoples have brought about such a degree of crossbreeding that the so-called people of Israel can produce examples of traits typical of every people. Compare the rubicund, sturdy, heavily-built Rotterdam Jew with his co-religionist, say, in Salonika with gleaming eyes in a sickly face and skinny, high-strung physique... We can assert that Jews as a whole display as great a degree of morphological disparity among themselves as could be found between members of two or more different races".

As the researcher **Harry Shapiro** emphasizes: "The wide range of variation between Jewish populations in their physical characteristics and the diversity of the gene frequencies of their blood groups render any unified racial classification for them a contradiction in terms. For although modern racial theory admits some degree of polymorphism or variation within a racial group, it (that is, the theory) does not permit distinctly different groups to be identified as one. To do so would make the biological purposes of racial classification futile and the whole procedure arbitrary and meaningless. Unfortunately, this subject is rarely wholly divorced from non-biological considerations, and despite the evidence efforts continue to be made to somehow segregate the Jews as a distinct racial entity" (*The Jews: A Biological History*).

Maurice Fishberg, who holds the viewpoints of traditional history, has noted the following:

> "Beginning with Biblical evidence and traditions, it appears that even in the beginning of the formation of the tribe of Israel they were already composed of various racial elements... We find in Asia Minor, Syria and Palestine at that time many races—the Amorites, who were blondes, dolichocephalic, and tall; the Hittites, a dark-complexioned

race with dark hair, probably of Mongoloid type; the Cushites, a Negroid race; and many others, With all these the ancient Hebrews intermarried, as can be seen in many passages in the Bible" (*The Jews - A Study of Race and Environment*).

Continuing this thought, **Arthur Koestler** wrote:

"The prophets may thunder against "marrying daughters of a strange god", yet the promiscuous Israelites were not deterred, and their leaders were foremost in giving a bad example. Even the first patriarch, Abraham, cohabited with Hagar, an Egyptian; Joseph married Arsenath, who was not only Egyptian but the daughter of a priest; Moses married a Midianite, Zipporah; Samson, the Jewish hero, a Philistine; King David's mother was from Moab. And the Bible reports about King Solomon: "But King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Animonites, Edomites, Zidonians, and Hittites, Of the nations concerning which the LORD said unto the children of Israel: "Ye shall not go in to them, neither shall they come in unto you: for surely they will turn away your heart after their gods; Solomon clave unto these in love" (1 Kings, 11, 1-2).

Apparently, both the elite and the servants repeated the royal example, the traditional historians think. Moreover, although there also existed a prohibition against marrying gentile girls, it was not extended to prisoners in war time. It would not be worth dwelling on it if there were no persistent myth about a Biblical people who preserved the purity of the race over all history. (Arthur Koestler *The Thirteenth Tribe. Chapter 8*).

Such is the generally accepted point of view. One would be able to agree with it if not for the huge quantity of facts which say that the fully pardonable weakness of the Jews for gentile girls does not have any

relation to the diversity of Jewish types. The men loved the gentile girls of their own tribes whose special feature consisted only of the fact that they, in contrast with the idolater kinsmen were monotheists.

As regards the "migration of the Jews", medieval history has brought to us well recorded facts of intra-European resettlements, when as a result of various political intrigues groups of Jews were resettled from long-inhabited places. Yes, they migrated, but the reason lay not in their national affiliation. Then there weren't even nations in the modern sense of this word. Moreover, what is extremely important, the reference was never used for other groups and strata of the population, that is, it was not a method for the resolution of political, economic and other problems.

We will not find in the documents that have been preserved one example of that era where people were resettled en masse to other places. In the best case, they robbed, raped and expelled. Basically, mass executions and penal servitude were used. This was simpler and quicker. The most striking example are the persecutions in the 16th century of the French Huguenots, who wished to receive divine grace directly from God, without the mediation of Catholic clergy. Instead, they were accorded on 24 August 1572 a mass slaughter, well known in history as the Massacre of St Bartholomew, or the Parisian Blood Wedding.

They began, however, to inveigh against and offend the Jews much later. At first they just resettled them, with children and familiars, with belongings and considerable money. And they welcomed them at the new places, as we shall see in the following chapters, frequently with respect and esteem.

Let's examine the official history of a Jewish community in Sweden.

1000–1500	There are no Jews in Sweden.
1645	Queen Christina turns for help to the physician Benedict de Castro (Baruch Nehemias), the first Jewin Sweden, the name of whom history has preserved.

1681	Baptism of Jews (four adults and eight children) at the German Church in Stockholm in the presence of the king and queen. Privileges granted to converts.
1685	A small number of Jews living in Stockholm receives an order to leave the country in 2 weeks.
1718–1772	Several consecutive decrees published during the Swedish Period of Liberty that are directed against the Jews. In Sweden, as in all of Europe, a number of the inhabitants are hostile toward the Jews and impede their settling in the country.
1774	Aaron Isaac is the first to be living in Sweden allowed to practice his religion.
1775	A Jewish congregation is founded in Stockholm. The town of Marstrand becomes a real refuge for foreigners where they were able to enjoy the opportunity to trade freely and practice their faith. The Jewish congregation existed until 1794.

We shall note an essential fact reflected in this table and which is characteristic for the history of all European communities of Jews. Well verified, non-legendary reports about the Jews begin only in the 17th century, in which connection the Jews turn out at once to be in the immediate proximity of a country's rulers.

Reports of Jewish refugees and settlers are completely absent until 1600. But as early as 1681, the solemn Baptism of 12 Jews took place in the presence of the king and queen, tremendous significance was attached to this event. And this at a time when no one was interested in the fate of thousands and thousands of people who belonged to any other religion, including Christian. Why such an honor for the Jews?

As is seen from the table, in the 18th century a whole series of laws is published which regulates relations with the Jews. In fact, their necessity for the country is recognized. According to all the canons of political science, similar laws can be evaluated as a compromise of equals in strength of the hostile parties. To expect similar political power from several hundred Jewish strangers who have just settled is, at least, illogical.

Depending on sympathies for or antipathies toward the Jews, the authors of the works have explained and do explain this real social

phenomenon of them by Judaic positive or negative qualities. The impression is created that these are not ordinary people who possess advantages and disadvantages, but some kind of extraordinary subjects, especially created (whether by divine, or by dark forces). In any case, nowhere, unfortunately, is there a clear and scientific explanation of this phenomenon, which actually has a place in the history of European civilizations and in some of the Oriental ones as well.

The uniqueness of the Judaic people is affirmed, most of all, by the authority of the world's religions and writings which could make up an enormous library. As asserted by theologians, their faith in a single God and union with the Lord, fortified by a number of rituals and rules and covenants allegedly played a main role in the destiny of the Israelites. The fundamental features of this faith lay too at the basis of Christianity and Islam, which have united hundreds of millions of people in the entire world. They have therefore, indirectly, played an important role in the spiritual history of modern mankind.

In his book *The Meaning of History*, the views of the classical Russian historian, **Nikolai Berdyaev**, who virtually surrenders scientific scepticism to religious mysticism as soon as it becomes a question of the Jews, is typical in this regard.

> "To the Jews belonged an absolutely extraordinary role in the origin of the perception of history, in an intense feeling of historic destiny, namely the start of the 'historic' was introduced into the worldwide life of mankind by the Jews.
>
> "The Jews have a central significance in history. The Jewish people are, predominately, a people of history, and in their historic destiny is felt the inscrutability of the divine decrees, When a materialistic sense of history attracted me, when I was trying to test it for the destinies of peoples, it seemed to me that the historical destiny of the Jewish people was the greatest obstacle for it, that, from the point

> of view of the materialistic, this destiny is completely inexplicable. It must be said that from any materialistic and positive historic point of view, this people should have ceased to exist long ago. Its existence is a strange, mysterious and wonderful phenomenon, which shows that special designs are connected with the destiny of these people. The survival of the Jewish people in history, their resistance to destruction, their endurance as one of the most ancient peoples of the world under completely extraordinary conditions, that fateful role which these people play in history—it all points to the particular, mystic foundations of their historic destiny... A particularly strained dramatic quality of history plays out around the destiny of the Jews".

So Nikolay Berdyaev thinks, and such is the gist of practically all positive arguments about the role of the people of Israel in the development of mankind.

As regards the negative, then they are united by the notion of "anti-Semitism". We shall dwell again on the basic features of this social phenomenon. Meanwhile, let us say that, while trying to understand its nature, various researchers created hundred of works. They have searched for the roots of hatred toward the Jews in their national character, in appearance, in customs and way of life, and in devotion to their religion. Many authors have been struck by the mysticism, by genetics and by heredity. Even so-called "instinctive" anti-Semitism is considered as a serious scientific hypothesis. That is, a hatred for the Jews which supposedly lies in the genes of the anti-Semite.

The medieval Christian description of Jews as "devils" is documented at length in the work of the historian **Joshua Trachtenberg**, *The Devil and the Jews* (Yale University Press, New Haven, 1941).

The rather well-known early 20th century historian, **Flavien Brenier**, in his book *The Jews and the Talmud*, wrote:

"Of all the tribal and religious questions which have been proposed by history, there was not one more constant or more universal and insoluble than the Jewish question. No matter how far we have dug into the past, since the time of the settling of Jews among the other tribes, we always meet then in an unceasing struggle with the peoples who have taken them into their midst. Part of the ancient history and all of the Middle Ages are filled with the repercussions of this age-old struggle. At the present time, if this struggle between the Jews on the one hand and the Christians and the Moslems on the other, outwardly has obtained a semblance of fewer harsh words, then it only is because Israel skillfully has concealed its, in the past almost always straightforward and open, hatred. But lift up any of these so cunningly fabricated masks, and beneath the threat of national security, material well-being, religious freedom or social structure of every people you almost always will meet the Jew.

The Jews have caused anti-Christian persecutions in many countries in order to appease the ancient hatred of this tribe toward the servants of Christ. It is the Jews who have laid the fire under the social structure, sowing in the world the ideas of collectivism thanks to their agitators and Jewish theorists, the names of whom are: Karl Marx, Lassalle and Singer in Germany; Neumayer, Adler and Aaron Lieberman in Austria; Frieburg, Leon Frankel and Haltmayer in France; James Cohen in Denmark; Dobrogeanu-Gherea in Rumania; Coen, Lyon and Samuel Gompers in the United States.

In the whole world, behind the scenes of all attempts at moral corruption in the area of literature and the arts, you again come across the Jews. Finally, the Jews constantly serve as spies against all states, which carelessly have given them refuge".

Professor Steiner in his article in the magazine, "Psychology Today", (February 1973) notes:

> "The triple appeal of the Jews for perfection (through 1/ Jewish Ethical Monotheism; 2/Christianity and Islam; 3/messianic socialism) gave birth to a deadly ill-will in relation to the Jews in the social consciousness. The Jews were transformed into the "guilty conscience" in the history of Western civilization."

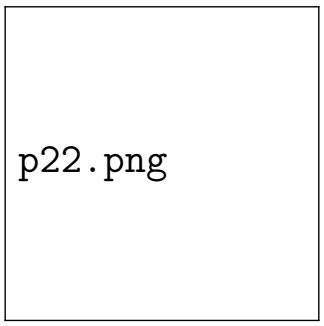
One can quote both the admirers of the Jews and their persecutors for as long as one likes. The 20th century is especially rich in such "research". It is marked by the savage outburst of Nazism, an extreme expression of racism and xenophobia, and simultaneously—by the vast sympathy of the worldwide community for the Jews, who had endured the Holocaust, and with the support of the countries victorious over Fascist Germany had created the state of Israel.

Such are the two basic stereotypes in the appraisal of Judaism and its people. And it is extremely difficult to shake them, because there is not one serious scientific work which explains the origin and functionality of the world's Jews as a social phenomenon. Meanwhile, life and history are full of facts which are contrary to existing ideas.

Let's examine such a supposedly simple question as the uniqueness of the Jewish people. So much has been said about it both by their supporters and detractors, that, it would seem, there isn't even any more to say here. However, we shall not be in a hurry. There are serious reasons to think that at one time, earlier, practically everyone was a Jew. There has not been such an individual people in antiquity.

Evidence for this, paradoxically, is conspicuous, although there are those who will not consider it worth the effort to see it. It is enough at least to look at a map of the world and read the descriptions of the customs, ceremonies and rituals of peoples which inhabit the planet.

The map shows graphically how widely Judaism was spread among the most diverse peoples, located at times thousands of kilometers from each other. They belong to various races, they have different skin colors and outward appearances in which evidence of Mongoloid, Negroid and



other roots is obvious. They speak in languages which have nothing in common with Hebrew. Their ways of life, habits and art are radically different from those peculiar to the Jews of Europe.

Nonetheless, they maintain that they are descendants of the lost tribes of Israel, of those very same that, according to traditional ideas, were dispersed throughout the whole world as a result of the aggressive wars of neighbors and the devastation of their historic homeland.

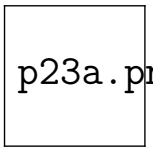
The legend about the lost tribes is interesting mainly due the fact that it is the only rationale in the official history which explains why Judaism is so extensive. It allows one to not reject the usual dogma as regards Judaism, and in this is its value in the eyes of the theologians. For them, the principal racial distinctions between the Jews of the various continents do not have any meaning, and the fact that people who belong supposedly to one nation could not be so different from each another is irrelevant.

But here is what the facts say.

In the mountainous regions situated along both sides of the border between India and Myanmar (formerly Burma) live the Menashe (Shinlung) people, who number up to two million people. These people look like the usual inhabitants of China or Burma. But Menashe is the name of one of the twelve tribes of Israel.

According to their version, the ancestors of these people were exiled to Assyria in 722 B.C. with other tribes of Israel. Later Assyria was conquered by Babylon (607 B.C.) which also was subsequently conquered

Figure 1.1: *(1) Menashe people with Rabbi Avichail (right) (2) the Menashe people*;



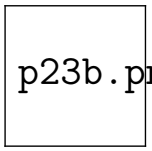


Figure 1.2: *The Torah*

by Persia (457 B.C.) Greece conquered Persia under Alexander the Great (331 B.C.) In particular in this period, the Menashe tribe was deported from Persia to Afghanistan and other regions.

With the advent and expansion of Islam, many of them adopted this religion. But during the whole time, a Torah scroll was found with the tribe, kept with the elders and priests.

From Afghanistan, the route of the people lay to the east, to China and the valley of the Wei River. This happened in 231 B.C. The tribe has religious holidays which are observed at the same times as those of the western Jews.

A traditional song about crossing the Red Sea which was written by the ancestors has been handed down from generation to generation.

> "We shall celebrate the Passover festival, we have crossed the Red Sea. By night our way was lit by fire, by day a cloud showed us the way. Enemies tried to catch us, the sea covered their chariots, and they became food for the fishes. And when we experienced thirst, the rock gave us water to drink".

In every village there was a priest, the name of whom was supposed

to be Aaron. Included in the duties of such priests was supervision over the life of the villagers and the fulfillment of religious ceremonies. The office of the priest was handed down.

All this is supported in the tale of a traveler who recently visited Menashe.

Regardless of faith in the story teller, however, a scrupulous precision of dates which somehow are known to the Menashe people is striking. It is a shepherd's tribe, which has wandered over the centuries from one place to another, utterly illiterate and not having either calendar or the tradition to fix the birth dates of their own children. Nonetheless, the shepherds know with precision to the year the times of the Assyrian and Babylonian captivity, the period of Alexander the Great's conquests and the date of their own arrival on Chinese soil. Can it be so? Hardly. In our view, the traveler decided for reinforcement of the impression to ascribe to the shepherds their own knowledge. But the fact itself is enough of a sensation, you see.

In that very same Burma, in the Mizo tribe, which has not been disturbed by numerous missionaries and has had no contact with the Menashe people, is observed a great number of Jewish ceremonies and rituals: circumcision, the Shabbat, various holidays, etc.

KASHMIR

Between five and seven million people live in this region who also consider themselves descendants of the lost tribes of Israel, although all of them are Moslems. Here there are places with names of obviously Judaic origin: Har Nevo, Beit Peor, Pisga and others. This carries over into men's and women's names, and also the names of some villages. The Udu language used in this region includes a great number of Hebrew words.

The priest **Kitro** in his book, *A General History of the Mughal Empire* declares that the population of Kashmir is descendants of the ancient Israelites. The Arab historian and traveler El Bironi made the following

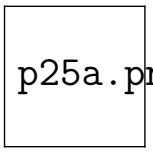


Figure 1.3: Chiang Min people (*Photo: Thomas Torrance*)

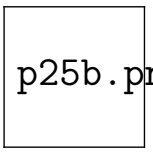


Figure 1.4: A Priest of Chiang Min tribe (*Photo: Torrance in 1920's*)

notation: "In the past, permission to enter Kashmir was given only to Jews".

The priest **Monstrat** has said that during the times of Vasco da Gama in the 15th Century, "all the inhabitants of this land are people who have been living here since ancient times... they trace their ancestry from the ancient Israelites. Their features, external appearance, build, clothing, way of conducting business all show that they are descendants of the ancient Jews". The people who live in these places light candles before the start of the Sabbath, wear curls (resembling forelocks), and beards; they also have the image of the Star of David.

In the area of Kashmir which borders with Pakistan and is called Yusmarg (Handwara), there lives a national group which to this day calls itself Bnei Israel (the sons of Israel). Many inhabitants of Kashmir say that Bnei Israel is an ancient name for all of the population of Kashmir.

Also in this region ex a legend about the fact that Jesus Christ did not die on the cross, but reached the Kashmir Valley in search of the lost ten tribes and lived there right up until his death. The local population says that his grave is found here and the inhabitants know where it is located.

In one of the small Kashmir villages, alongside the Wallar Link, exists a belief that Moses himself is buried in this location. Moreover, some believe that none other than King Solomon came to the Kashmir Valley. Two historians—the Mullah Nadiri, who wrote "The History of Kashmir", and Mullah Ahmad, the author of "Events of Kashmir", did not doubt

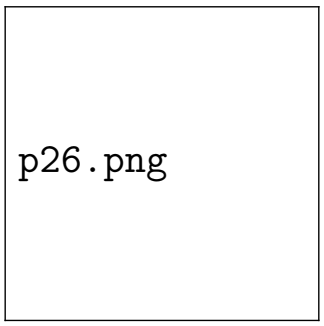


Figure 1.5: The Khan of Kalat, with his sons. Baluchistan, 1919
Photo Courtesy of Baloch Circle

that the origin of the Kashmiri people comes from the ancient Israelites.

THE PATHANS.

This society numbers nearly 15 million people, who live on the territory of Persia, India, Pakistan and Afghanistan. As the Israeli anthropologist Shalva Weil notes, the Pathans have preserved a tradition that their forefathers are all representatives of those same lost ten tribes of Israel. Numerous Jewish traditions are observed by these people to this day, For example, the Pathans circumcise their children on the eighth day of life. The Pathans have something similar to the small Jewish Talit called a "Kafan". This is a four-cornered covering, on the corners of which are tassels.

The Pathans honor Shabbat. For them, this day is a symbol of rest; on Shabbat they do not work, they do not prepare food, and they are not involved with housekeeping. Before each Shabbat, they bake 12 Challahs in order to glorify the Sabbath, as was done anciently.

The Pathans also have the tradition of Kosher. Thus, they don't eat horse flesh or camel meat, which are very popular in the region, but forbidden to any Jew. Many men bear the names Israel, Samuel, etc. There are practically no such names in the world around them.

The Shield of David is almost in every home. The richest inhabitants

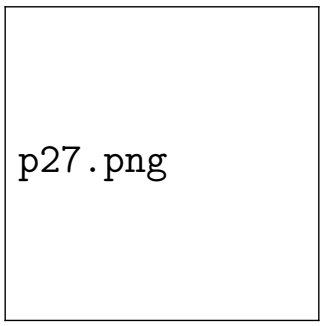


Figure 1.6: Pathans in Quetta, early 20th century
(Original photos appeared in HALI 76, © 1994)

make it from valuable metals; those who are poorer manage with simple wood. One there sees the Star of David on towers, schools, chains and bracelets. In Minerajan there are schools where these are attached to the doors or suspended above them.

Regardless of this, and at the same time, as a representative of the Pathans personally reported to us, they relate to modern Jews with extreme animosity. Such a turn-around.

YEMEN

Historiographer **Nehama C. Nahmoud** wrote: "There are several ancient legends and modern theories about the arrival of Jews in Yemen."

Most with a cursory knowledge of the Torah, are aware of the visit of the Queen of Shvah (Sheba) to King Shlomo (Solomon). But there is a question that has never been answered: Where exactly did she come from? The Ethiopian royal family, living just across a hannel from Yemen, always claimed descent from the Queen of Shvah. The king's official title is the "Lion of Judah" for this reason.

However, the Yemenites have a legend that posits that when the Queen of Shvah returned from her visit to Shlomo, she brought back educated Jews from the Holy Land with the goal of educating her child, thus establishing the first Jewish presence in the Arabian peninsula, which includes Yemen ("The Jews of Yemen").

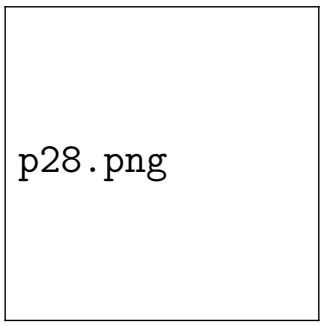


Figure 1.7: The Falashas - The Original Hebrews

ETHIOPIA.

The Falasha lived in the country all the way to the latest decades, another "lost" tribe of Israel. As the Czech African researcher, **Zdenek Polacek**, testifies, up until the resettlement to Israel the Falasha lived (and the rest of them still live) scattered between the largest northern Ethiopian ethnic groups (the Amhara and Tigrean) in the Begemdir and Tigray provinces.

The Falasha called themselves "The Home of Israel" (Beta Israel) or in their native language of the Cushite group they have used the self-designation of "Kayla". Generally the Falasha did not know Hebrew. One may consider the "Sabbath Instructions" (Tehezaze Senbet) as an original work of Falasha literature. In this book, Shabbat is personified—it is understood as a female being, which embodies a heavenly light. In it the legends that relate to Shabbat are set forth in an engaging form.

The Judaism of the Falasha is peculiar. This has maintained a number of elements of the first temple (such as the sacrifice of animals and the institution of the priesthood). The Falasha didn't know of either the Mishnah or the Talmud. A synagogue was in every village or hamlet where at least one priest lived. Falasha priests (cahenat, singular—cahen) were descended from Aaron. The whole community selected a candidate for the position of priest. According to the instructions of the Torah, they circumcised (gizret) children on the eighth day after birth.

ECUADOR

As regards the South American Indians and their possible relationship to the lost tribes of Israel, an article was published in the Israeli newspaper "Maariv" (December 1974) with the following content:

> "In 1587, the Jesuit Nicholas Delltsu was sent to South America by the King of Spain for missionary purposes—to convert the Indians to Christianity. In Argentina, Nicholas discovered a people who bore Jewish names, namely: Abraham, David, Moses and so forth. To the question about whether they were circumcised, these people answered thus: "Yes, just like our ancestors". In this same region were found stone knives used for circumcision. Sharpened stone knives are mentioned also in the Bible as special instruments for completion of the rite of circumcision. An Argentine tribe where a stone slab with three commandments was found causes no less interest. "Do not steal", "Do not lie" and "Do not kill". One may assume that these commandments are from the Old Testament, and that they appeared in these lands before the arrival of the Spaniards.
>
> In 1974, in this very same region were found round stone slabs with menorahs (seven-pointed candlestick) on them; along the sides of these menorahs, in the Aramaic language, was the inscription "Passover". The Aramaic language, we recall, is a language of ancient Israel.
>
> Alongside the slab was found a long stone, in a shape which resembles a brick, with an engraving of a ship (the emblem of the Zevulun tribe) and with engraved word 'Zipporah' (the name of Moses' wife, and perhaps, the name of the ship)".

Does this mean that Jews sailed here on a ship?

> "... Scientists think that this stone is nearly 3,000 years old".

It must be said that the problem of the South American Jewish Indians has been occupying minds in Europe since as early as the 17th century. The Amsterdam rabbi Manasseh Ben Israel devoted many years to it. A deeply religious man, he believed that there existed on earth the mysterious Sabbatical river Sambation which is mentioned in the Talmud. Its miraculous property is the fact that it is rough, with rolling stones and absolutely insurmountable on week days, but with the advent of the Sabbath rest it calms and becomes quiet. The Jews living on that side of the Sambation have no possibility of crossing the river, inasmuch as its would be a violation of Shabbat, and they can only exchange words with their fellow tribesmen on this side of the river, whenever it becomes calm. The ancient historians Josephus Flavius ("The Judaic War") and Pliny the Elder ("Natural History") wrote about the Sambation.

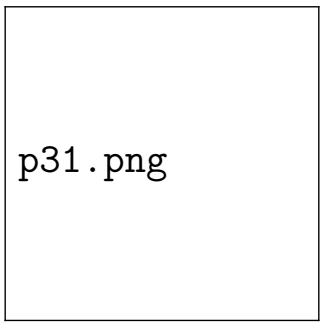
Mannesah Ben Israel emphasized in his book that many learned men believed that the ten tribes of Israel settled on the other side of the river. He also quoted many authors, for example, Josephus Flavius, who in his own works had maintained that supposedly the Emperor Titus himself had seen this river.

Later, after a meeting of Manasseh with the missionary Antonio de Montezinus, the rabbi finally was convinced that the American Indians in particular are descendants of the 10 tribes of Israel.

Manasseh learned from Montezinus that in 1642, when the latter was traveling in the mountains of Ecuador, four Indians met him, who greeted him with the "Shema Israel"—"Hear, Israel, the Lord is our God, the Lord is one".

The traveler said that the Indians spoke with him in Hebrew and called themselves the descendants of Reubin and Levi.

Here even Manasseh came to the conclusion that the American Indians are the descendants of the lost tribes of Israel. On 23 December 1649, he wrote to John Drury, the Puritan divine:



"I think that the descendants of the ten tribes live not only in America, but also around the whole world. These are those Jews who have not seen the second temple; they, possibly, will be dispersed until the prophecies of their reunification be realized".

JAPAN

Traces of the influence of the lost tribes of Israel are found even in Japan. The Japanese writer, **Arimasa Kubo**, has performed special research ("The Israelites Came to Ancient Japan") and came to the conclusion: a great number of the local ceremonies testify to the fact that the Jews arrived at some time on the territory of this country and settled here. Shinto, the traditional religion of the Japanese, bears strikingly pronounced features of Judaism. Arimasa Kubo has collected extensive ethnographic material in support of his conclusion,

Here are some of the writer's arguments.

The large Suwa-Taisha Shinto shrine is in Nagano prefecture. The traditional Ontohsai festival is held here each year (when the Japanese, as also the Jews, used the lunar calendar, the holiday was held in March or April). During the festival there is a certain activity which illustrates something very similar to the story of the sacrifice of Isaac.

At the festival, right up to the last century, the following happened: they tied a boy to a wooden column and they placed him on a bamboo cover. A Shinto priest, holding a knife in the hand, approached the boy and menacingly cut off a piece of the upper part of the column.

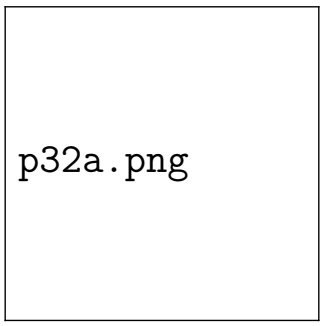
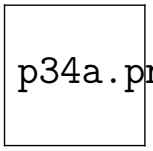


Figure 1.8: *Japanese "shofar"*



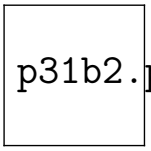


Figure 1.9: *(1) Yamabushi with a Tokin; (2) Onie-bashira*

Suddenly a messenger (another priest) approached the priest, and they set the boy free.

At this very festival the sacrifice of animals took place, in particular, of 75 does. In ancient times in Japan there were no sheep, and this may be the reason why in this practice they used does (the doe is a kosher animal). Even in ancient times the tradition of bringing does to the offering seemed strange, since the sacrifice of animals is not a Shinto tradition.

Today the custom has been preserved symbolically to depict how they intend to sacrifice the boy, and then let him go free: there is a wooden column called "onie-bashira", that signifies the "sacrificial column".

Japanese religious "Yamabushi" priests put small black boxes (tokin) on the forehead exactly the same as the Jews the phylactery.

This custom existed in Japan much earlier than Buddhism spread through the country (the 17th century). The size of the tokin is practically the same as the phylactery. The only difference is in the shape: the Jewish phylactery is square; the Japanese tokin is round.

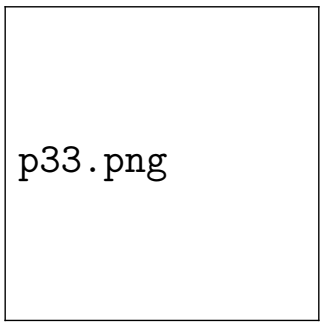
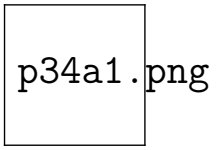
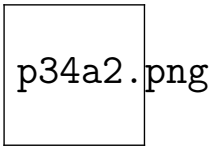


Figure 1.10: *Yamabushi with tokin and shofar*





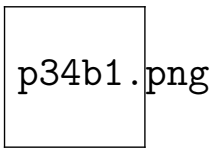
The Yamabushi has one more thing in the arsenal: a large sea shell which he uses as a horn. This horn is reminiscent of the Jewish shofar from a ram's horn. Even the sounds produced by both instruments are similar to each other.

In Japan there is the legend of the "Tengu", a legendary being who possesses supernatural capabilities. The essence of the legend is: A Ninja, while carrying out the wishes of his master, goes looking for Tengu in the mountains in order to receive the same capabilities.

Tengu not only endows the Ninja with special powers, but also gives him the "tora-no-maki" (a scroll of the torah), This "scroll of the torah" is given to the Ninja as a very valuable, almost magical book, which is capable of helping in any situation. The phrase "tora-no-maki" has become a Japanese idiom and is widely used to the present day.

The clothing of the Israelite and Japanese priests is very similar to each other. Marvin Tokayer, a rabbi who has lived in Japan for 10 years, has written: "The linen clothing which the Japanese Shinto priests wear has the same shape as the linen clothing of the ancient Israelite priests".

The construction of a Japanese Shinto shrine is similar to the construction of the Tent of Revelation in ancient Israel. The Tent of the



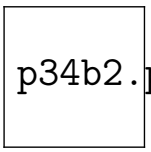
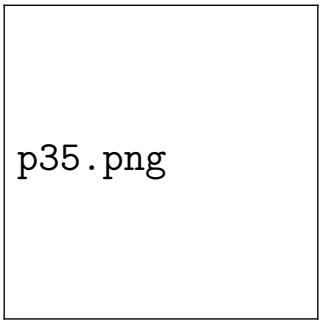


Figure 1.11: *The mark on Herod's gate at Jerusalem (left) and the crest of the Imperial House of Japan (right)*



Revelation in ancient Israel consisted of two parts. The first is the Sanctuary, the second is the Holy of Holies. The Japanese Shinto Shrine also is divided into two parts. Only the Shinto priests or special people have the right to enter the Sanctuary. Priests only enter the Holy of Holies of Japanese shrines during special festivals: precisely the same rules are found in the Bible. Opposite a Japanese shrine usually there are two statues of lions, known as "komainu". The sit on both sides of the entrance and play the role of guards of the shrine. There was the very same tradition in ancient Israel, too. In the temple of the Most High in Israel and in the palace of King Solomon there were statues of lions (Melachin (First Book of Kings) 7:36, 10: 9). Meanwhile, in ancient Japan in general no lions were to be found.

The Japanese have a tradition of using salt for purification and consecration of something. Sometimes people sprinkle salt after the presence nearby of an unpleasant person. It is possible the ancient Israelites had the very same tradition. For example, when Abimelech destroyed Shechem, he "sowed it with salt". (Book of Judges, Shoftim 9:45).

Figure 1.12: *Painter - D.Zalaletdinov*
Reconstruction S.Susiova (Property of IAKA "Povolshe")

Shinto is a polytheistic religion, but Kubo is of the opinion that at some time Shintoists believed in Yahweh.

"Amenominakanushi-no-kami" is considered to be the very first Shinto god. The Japanese believe that he was born before all the gods, lived in the center of the universe, had no form, was eternal and, being the invisible creator of the universe, was the sole god.

In Japan, people have been using crests which look like the Shield of David since very old days. For instance, Asa-no-ha crest, which also resembles the Shield of David, has been used widely as symbols for clothes since about Kamakura-era (the 12- 14th century C.E.). And Kagome crest was used by Komiya clan and Magaribuchi clan, etc., who are descendants of emperor Seiwa (the 9th century C.E.).

We can also see the symbols which resemble the Shield of David as regalias of several cities of Japan. The city regalias of Nishi-no-miya city (Hyogo prefecture), Oomuta city (Fukuoka), Otaru city (Hokkaido), Wakkanai city (Hokkaido), and Fukuchiyama city (Kyoto) are all in the shape of 6 edged star, and resemble the Shield of David very much.

There was a time when even the Tatars, who have lived since ancient times on the territory of modern Russia and who have practiced Islam for several centuries attributed their origin to the Israelites.

In 1664-65, Nicolaas Witsen made a journey from Europe to Muscovy. His notes have been preserved. In them it states:

> "...Today I learned that the [Nogai] Tatars east of Kazan are similar in many ways to the Jews; undoubtedly, these are the formerly driven out tribes [of Israel] who kept the ancient customs: they do not eat pork, they perform sacrifices according to the ancient custom, their priests receive a tithe, they administer justice in the very same way and become impure in the same way, they perform circumcision, they have a skimia according to the old custom (a Skimia is a portable shrine the Jews have), and also have the psalms of David and the book of Moses in everyday life, and they even say that they come from the Jews. The same people live on the Crimean, they fled from the same things, and the remnants of Judaism are observed in them, too; one of their clan told us this, who is in service here".

The distinct traces of the influence of Judaic monotheism on the whole space of Eurasia are found in many documents of the Middle Ages.

There is the Hun Guyuk's letter to the Roman Pope, written in the Persian language and discovered in 1920 in a Vatican archive. (**Giovanni di Plano Carpini**. *History of the Mongols*. Chapter 9. Note 217. Moscow, 1957):

> "By the force of the eternal sky (we) are the Dalai-Khan of all the great people; our dictate (these lines were written in a Turkic language). This is the dictate, sent to the great Pope, so that he know and understand it... You have sent me such words:
>
> "You have captured the whole area of the Majar (Hungarians) and Kiristan (Christian); I am astonished. What need was there for this, tell us?
>
> "They have sent to both Genghis Khan and the Kaan hear the dictate of God. But these people did not obey the dictate of God. Those of whom you are speaking even held the great council, they

showed themselves to be arrogant and they killed our ambassadors...

By the force of the eternal God the people were killed and crushed on these lands...

By the force of God all the lands, starting from those where the sun rises, and ending there where it sets, have been granted to us. Besides the dictate of God, thus no one can do anything".

The god of the Khan Guyuk is indistinguishable from Yahweh, the god of the Old Testament. The tone of the letter itself, the turn of speech, the dictates of the god, where to go and what to do is all as if it were taken from the Bible. Khan Guyuk in faith is an Old Testament monotheist—an Israelite.

Even **Carpini** in fact supports it. He writes:

"§ I. On the Tatar's veneration of a god.

1. They believe in a single God, whom they recognize as the creator of all that is seen and unseen, and they also recognize him as the creator of bliss in this world, and too of sorrow, however, they do not honor him with prayers or with praise or with any kind of devotion".

Modern historians think Carpini's composition about the Mongol-Tatars merits full trust, but here they proclaim the paragraph "on the Tatar's veneration of a god" as a mistake. The hard rule falls into place here: everything that does not correspond to traditional concepts is in error. But about this in the next chapters.

So, the geographical prevalence of those or the other customs and rituals of Judaism is colossal. Consequently, either the Israelites are the ancestors of nearly all mankind, or there never existed an Israelite people.

The words of rabbi **Adin Steinsaltz**, a contemporary theologian and spiritual mentor of Russia's Jews, are recalled:

> "Jewry is not a nationality. It is a metaphorical essence of people who bear a defined mission, called upon to become an instrument for the execution and realization of the divine plan" ("Exodus" magazine, 2003).

Adin Steinsaltz is resolving the problem of the present definition of the Jews along a material line using a comparison of the Jews with noblemen, Nobility has been and is hereditary conferred for any kind of services. Jewry follows the very same paths. Some Jews are defined according to maternal lines, others go through a rite of dedication and conversion.

In our opinion, a comparison of Jews with nobility has a profound historic meaning, much more profound than Adin Steinsaltz himself thinks.

2. Failures of the Modern Chronology

CHAPTER TWO

The authentic, uncontrived history of Judaism has been hidden from us by a wall of legends and myths which have come to assume, with the passage of time, the appearance of rigorous, scientifically factual authority. Therefore, before one can reconstruct it, it is necessary to understand the actual condition of modern historiography. In this endeavor, the research of those scientists who can regard it critically may help us greatly. But there have been few such scientists throughout the centuries.

But most of all, it is not out of place to recall that the ancient history known to us today is a written history, that is, a history based on written documents. There are also other sources: drawings on rocks or pyramids, steles or tombs, oral traditions, maps, coins, and objects of cults and family life. But they take on meaning only after they are connected to the written evidence of the past.

When history tells us that Alexander the Great conquered half the world, this means only that it is written thus in the sources which have come down to us. And nothing more, With respect to this, we unfortunately do not have a chronicle written by the Macedonian's contemporaries and witnesses of the events involved, We have in our hands literary accounts—legends and tales, created many centuries after the military leader. How authentic they are, no one knows and, unfortunately, will never know.

Undoubtedly, some kind of reality lies at the heart of the written documents. However, one and the same real event can have been reflected in several different manuscripts,and reflected very differently. Sometimes these differences can be so great that, at first glance, it is impossible to believe that two descriptions of it before us record one and the same event.

Moreover, one and the same hero of a story can be mentioned several times under various names. You see, in antiquity people often had many names—nicknames and titles. Many of what we now consider to have been names, in actual fact, are magnificent adjectives of the type "Brilliant", "Purple Nosed", "Great" and the like. As recorded on the pages of various manuscripts, real people were sometimes even assigned new "names", differing from those by which their contemporaries also knew them. This may have been the consequence of mistakes, confusion, and incorrect translations of texts.

It is necessary to speak especially about incorrect translations. These often play a decisive role in the comprehension of the legends and the sacred books. One of the most typical examples is a central event of the Old Testament: The exodus of the Israelites from Egypt. In the first five books of Moses, it states in Hebrew that the Israelites crossed the Reed Sea, not the Red Sea (as it is incorrectly translated by modern Bibles in other languages). If one suspends the question of whether in fact there had ever been an Exodus from Egypt at all, and examines the possibility of this having happened critically, then the conclusions which follow from this undo the account. You see, a reed has never grown, and no reed will ever grow in salty sea water. Consequently, the Israelites, when they were saved from Pharaoh's pursuing troops, crossed not a sea, but some kind of huge swamp in which the heavy chariots of the enemy got stuck and sank. But then it remains to be established where this might have been located, inasmuch as in the desolate Sinai there were not, and can hardly have been, ver many significant reed beds.

Incorrect translations, made, most likely, knowingly, are not exposed

to doubt anywhere, and the overwhelming majority of Christians are not suspicious of them.

It is very important to note that, over the centuries, names (both of geographic features and those by which peoples called themselves) changed their meanings. One and the same word came, in various historic eras, to denote entirely different ideas. Moreover, many geographic names were moved around the map. They became fixed only with the advent of printing, when it became possible to produce many identical copies of one and the same map. Once the names had "floated" around the maps, their significance became nearly nil.

Significant difficulties accompany attempts of correct geographic localization of many ancient events. For example, Naples, that is "new town" in translation, is present in the ancient chronicles in several seemingly different guises:

- Naples (in Italy, which exists even today);
- Carthage (in translation this also means "new town");
- Naples in Palestine;
- The Scythian Naples and so on.

Today it is assumed that the well-known "ancient Babylon" was located in modern Mesopotamia. However, some medieval texts adhere to a contrary opinion. For example, the well-known "Serbian Alexandria" places Babylon in Egypt. In that same place, i.e., in Egypt, Alexander the Great supposedly died, although, according to today's version, this happened in Mesopotamia.

The titles and names in the ancient texts quite often were used "without vocalizations", that is, without vowels, only in the form of a "skeleton" of consonants, and this relates not only to Hebrew. With the passage of time, the vowels were forgotten and blurred into other vowels. As a result, the most diverse vocalizations arose, which radically changed the meaning of the text.

Therefore, the interpretation of the written documents on hand was

and remains arbitrary. There are few who know this besides specialists. And if it is not being changed today, before our eyes, then it only is because it has been fixed in the historic works owing to tradition and the authority of prominent historians.

The most serious problems are connected with the chronology.

The majority of modern dating methods are based on the principle of the comparison of a given document with the data, the dating of which is considered already well known. At the heart of this lies the Roman chronology. As the well-known contemporary American chronologist, **Elias Bickerman**, writes, "all ancient chronology datings can be linked to our calendar via direct or indirect synchronisms with the Roman dates".

Today's version of the chronology of antiquity goes back to the works of **Joseph Scaliger** (1540-1609) and **Dionysius Petavius** (Petavia) (1583-1652). However, as **Elias Bickerman** notes, "There has been no chronological research ever conducted that could be called exhaustive and conforming to modern standards. Therefore, it would be more correct to call the chronology accepted today the Scaliger-Petavius version. And this version was not the only one. Elias Bickerman generally speaks with regret about "the chaos of medieval datings".

At the heart of the chronology is laid the interpretation of the numerical reports collected in the Bible, and the astronomical calendar calculations, the errors of which at that time they still were unable to appreciate. And the significance of these errors is sometimes huge—in the hundreds and even thousands of years.

Moreover, the "secular chronology" which arose later is based fully on the church chronology. Thus, Elias Bickerman notes: "The Christian historians have made a secular chronography serve ecclesial history..." (Bickerman, Elias J. *Chronology of the Ancient World*. London, 1969).

Just how much can one trust the numerical reports cited in the Bible? Judge for yourself. The date of the "world's creation", for example, varies

in different documents within significant bounds. There are the following "reference points", from which the whole chronology was developed:

5969 (Antiochian, Theophilus);

5508 (Byzantine, the so-called Constantinople);

5493 (Alexandrian, the Annian era, and also 5472 or 5624);

4004 (Usher, Hebraic: in the opinion of James Usher (Usserius, Asher) the world was created in the morning on Sunday, 23 October 4004 B.C. A fantastic precision!;

872 (the so-called dating of the 70 interpreters, or 70 translators of the Bible);

4700 (Samarian);

3761 (Judaic);

3941 (Hieronymus);

5500 (Hippolytus and Sextus Julius Africanus);

5199 (Eusebius of Caesarea);

5551 (Augustine).

Altogether nearly 200 different versions of "dates of the world's creation" have been turned out. One can choose any. In which connection, the fluctuation of the dates' reference point is 2,100 years.

The question "of the correct date of the world's creation" is not scholastic from here. The point is that a huge number of documents date the event described with years "from the world's creation". And if "the creation" is so undefined, then the dating of the documents must diverge widely indeed.

Not many know that Scaliger and Petavius brought the chronology to completion, to "absolutely precise" dates (year, month, date and sometimes even hour of the day) of all the main events in the history of mankind. Contemporary monographs and text books cite, as a rule, only the years of the events according to Scaliger-Petavius, leaving out the month, date and hour of the day. The historians are cunning, correcting

the traditional chronology of the founding fathers. However, they are not able to deal with it any other way. Otherwise, questions would arise: From which sources the precise time is known, who fixed it, according to what clock and the like. The inventiveness of Scaliger's constructions and of his followers would be revealed in a moment.

By the 19th century, so much chronological material had been accumulated that its volume became a strong argument in favor of its authenticity. When you have a work with dozens and hundreds of volumes, the attempt to check and recheck the data cited by the venerable predecessors fades away. And you need to trust someone! It is impossible to call into question all and sundry. So, the 19th century chronologists have seen their task only in minor adjustments of the dates. In the 20th century, the question was considered basically already resolved.

Nonetheless, as the developments of the chronology and its liberation from the pressure of the authorities progress, new generations of scientists have begun to discover serious difficulties in the agreement of much of the manuscript data with Scaliger's version.

One of the most serious attempts to reexamine chronology was undertaken by Isaac Newton. His discoveries in astronomy, mathematics, mechanics and physics are well known to everyone. They were included in the treasure house of the world's science. At the same time, his work in the area of a historical chronology is almost forgotten, although during his lifetime stormy arguments raged around it.

In modern man's view, **Isaac Newton**'s interest in chronology seems strange. But the whole point is that, in his own time, this was one of the mathematical sciences. And the great scientist himself was involved with it practically all his life. He created two works in which he analyzed the chronicles of the ancient kings and the historical events in Europe "before the conquest of Persia by Alexander the Great".

Without going into detail, one can say that on the whole, Isaac Newton's chronology is essentially shorter than the one accepted today. He shifted the majority of events which are dated earlier than Alexander

the Great forewards, that is, closer to us in time. Newton understood correctly the direction in which chronology had to be adjusted, in the view of the modern critics of the traditional chronology.

They note that historical materials fantastic in terms of volume have been assembled in Newton's main historical-theological works. This is the fruit of 40 years of labor, intensive searches and enormous erudition. In essence, Newton examined all the principal literature on ancient history and all of its primary sources, beginning with ancient and Oriental mythology. He drew on textual and philological criticism, astronomical calculations connected with solar eclipses, and studied vast amounts of literature.

The conclusions at which he arrived were for his time strikingly bold. The Scaligerian chronology ascribes the start of the rule of the first Egyptian pharaoh, Menes (Mena) approximately to 3000 B.C.

Newton himself maintained that this event dates as recently as 946 B.C. The shift forwards, consequently, is approximately 2,000 years. Although today the Theseus era is considered to date from the 15th century B.C., in Isaac Newton's opinion, these events took place nearly 936 years B.C. The shift of the dates forward is approximately 700 years. Although today the famous Trojan War is dated to approximately 1225 B.C., Isaac Newton was convinced that this event occurred in 904 B.C. Consequently, the shift of dates forwards is approximately 330 years.

The principal conclusions of Newton's work are:

Part of the history of "ancient" Greece was brought forward by him an average of 300 years closer to us. The history of "ancient" Egypt, which covers, according to the Scaligerian version, several thousand years (approximately from 3000 B.C.), has been compressed into a stretch of time that is only 330 years long: from 946 to 617 B.C. In which connection, some fundamental dates of ancient Egyptian history have been moved forward by Newton approximately by 1,800 years.

In our time, when scientists possess a much greater volume of knowl-

edge than Isaac Newton, his constructions are regarded as erroneous. Nonetheless, he accomplished one thing above all—he gave convincing empirical proof that the traditional framework into which historic sources are placed is intrinsically contradictory. This is a very important moment in any scientific concept: if from one of its parts one can reach conclusions which contradict the conclusions from another of its component parts, that means it is incorrect. Consequently, the chronology which historical science uses is unscientific. It, in principle, cannot be derived unambiguously from the whole aggregate of historic sources.

Newton was afraid that the publication of his book would create many problems for him. It was being rewritten repeatedly by him up right up until his death in 1727. However, rumors about his investigations had spread rather widely, and the Princess of Wales expressed the wish to get acquainted with them. Isaac Newton sent her the manuscript with the condition that this text not-fall into the hands of outside persons. The same thing was repeated too with the Abbe' Conti. However, having returned to Paris, the Abbe' began to give the manuscript to interested scientists.

As a result, Monsieur Freret translated the manuscript into French, adding to it his own historical view. This translation soon fell into the hands of the Parisian royal book dealer G. Gavelier. The book appeared in print.

Reactions were distinctly negative. The investigations were called just "the wrong beliefs of an honored dilettante". Then the book simply was withdrawn from scientific circulation. And **Cesare Lombroso** in his well known work, *Genius and Insanity* summed up the results of Isaac Newton's work thusly:

> "Newton, having subdued all of mankind with his mind, as his contemporaries fairly wrote about him, in old age also was subject to real psychic disorders, although not as intense as preceding people of genius. At that time he also wrote, apparently, 'The Chronology",

> "The Apocalypse" and "Letter to Bentley", vague compositions, involved and completely unlike those that he had written in his youth". (Cesare Lombroso, *Genius and Insanity* ["The Man of Genius"], 1995.)

In other words, Isaac Newton suffered from senility and was incapable of understanding the simplest things which were well known to his contemporary historians. At the same time, Cesare Lombroso, as it were, accidentally "forgets" that the scientist began the investigations long before old age.

Similar accusations were heard later too in the criticism of other scientists who dared to be involved with the revision of the chronology. The same method came into play: everything that contradicted the Scaligerian chronology was attributed either to ignorance or to feeblemindedness.

One cannot but mention the French Jesuit (and Newton's contemporary) **Jean Hardouin** (1646-1729.) He was one of the best educated people of his time, a professor of theology who amazed audiences with his exceptional erudition and deep knowledge, both as an author and as a commentator on numerous works in the study of language and literature, theology, history, archaeology, numismatics, chronology and the philosophy of history. These works today have been so relegated to obscurity by historians that, unfortunately, little enough of his real range of accomplishments is known even within the circle of specialists, let alone ordinary lovers of history.

Jean Hardouin maintained that practically all "ancient" works were written by Catholic monks, starting from the 13th century. He called them forgeries. He also wrote about the counterfeiting of almost all "ancient" coins, "old" works of art, "old" inscriptions carved in stone and, what is especially important, all documents of the ecumenical councils that supposedly preceded the Council of Trent (1545-63).

Jean Hardouin thought that Jesus Christ and his apostles, if they existed at all, should have been able to deliver his sermons in Latin. He

was certain that the Greek translations of the New and Old Testaments were made much later than is thought by the church. Among the others who were exposed as forgers of the classics of Christianity he named St. Augustine, the validity of whose works he did not acknowledge. Finally, he appealed for Newton to stop speaking about "ancient" times that didn't exist in any event. Jean Hardouin considered the burning of Troy to have been the destruction of Jerusalem. (This is congruent, by the way, with the point of view of contemporary critics relative to the identity of ancient Troy, Jerusalem and Constantinople).

The majority of Jean Hardouin's works were forbidden by the church in 1739-42 and included in the index of forbidden books. Their outright suppression began at this point.

After Jean Hardouin's death, the majority of "ancient" sources disclosed by him were gradually rehabilitated and are included today in the stock of historical works taken seriously by science.

Once the question of forgeries has been broached, it will be appropriate to note that these forgeries were not all composed in the Middle Ages. One of the most fantastic discoveries of the 19th century was the "accidental" discovery of the *Institutes of Gaius* supposedly written in the 2nd century A.D. by **Barthold Georg Niebuhr**. These were completely unknown in the Middle Ages and unfortunately assumed the existence of a hopelessly large number of contemporary 19th century technological developments. Here too were 16th century arithmetical operations, the principles of modern business accounting, and constant references to paper (which appeared in Europe only in the 14th century) and to books which, in the second century of our era, no one could even have imagined.

Niebuhr supposedly accidentally discovered the *Institutes of Gaius* in the Verona library in 1816 while reading one of the theological treatises. In which connection during "restoration" of the text he finished writing up to 90 percent of the information.

Niebuhr even contrived a new method of restoration— interpolation.

The essence of the method is that being based on individual documents and being guided by the so-called "spirit of the era", one can as it were retrieve whole layers of ancient history from nonexistence. And here he was guided by the "spirit", while composing the "Institutes".

One can enumerate the facts discovered by critics endlessly.

Giambattista Vico (1668-1744), in the book *Principles of the New Science Concerning the Common Nature of Nations* proved that the Homeric poems were written by various authors and in various eras.

Baruch Spinoza in the *Theological-Political Treatise* pointed at the numerous absences, contradictions, breaks and repetitions (duplicates, as we say today) in the text of the Old Testament.

In the middle of the 18th century, the Frenchman Astruc showed the existence of two editions in the Book of Genesis—the Eloist and the Jahvist.

Critical work on sources led **Pierre Bayle** to complete skepticism. In *Historical and Critical Dictionary* he noted the deepest contradictions between the sources and came to a conclusion about the inability to find in them any kind of a rational core.

The "Academy of Inscriptions and Belles-Lettres" founded in 1701 in Paris became the center of critical work on ancient sources in the 18th century. Violent discussion on the authenticity of Roman history developed at it. Academy member Puy showed the absolute legendary quality of Roman historic tradition and thought that no reliable sources on Roman history existed.

Louis de Beaufort developed a skeptical attitude toward the sources overall and to the Roman historical tradition in particular in his own well-known historical work *Dissertation sur l'incertitude des cing premiers siecles de l'Histoire romaine*. (**Eugen Gabowitsch**. *A Criticism of the Chronology and a Revision of History in Western Europe*).

In the 19th century, one of the most important representatives of the scientific school which had received the name of hypercriticism was the

German historian **Theodor Mommsen**. He was fully on the side of the traditional chronology and did quite a bit to reinforce it further. But the nonsense really struck him very sharply that was contrived by chronologist colleagues. And Theodor Mommsen caustically wrote: "Although King Tarquin II was of age as early as the moment of his father's death and ascended the throne 39 years after that, nonetheless, he assumed the throne as a youth...

Pythagoras, who arrived in Italy almost a whole generation before the exile of the kings (supposedly 509 B.C.), nonetheless is regarded by Roman historians as a friend of the wise Numa (who died supposedly near 673 B.C.)" Here the disparity of dates reaches 100 years.

T. Mommsen continued:

> "The state ambassadors, who were sent to Syracuse in 262 after the founding of Rome, negotiate there with Dionysius the Elder, who came to the throne 86 years after this." (**Theodor Mommsen**. *History of Rome* 1936.)

Between the various datings of such an important event as the founding of Rome, historians have a discrepancy of at least 500 years. This affects appreciably the dating of a large number of documents which record the calculation of the years "from the founding of Rome (the city)". For example, Livy's well known "History".

As is known to any school boy, Mesopotamia (the City between Two Rivers) is considered one of the most ancient centers of civilization. However, around the list of kings which was compiled by the Sumerian priests, a more complex situation has been created than with the Roman chronology.

"It was in its way the skeleton of a history, similar to our chronological tables... But there was little use from such a list... The chronology of the list of kings", wrote the well known archaeologist **Leonard Woolley**, "on the whole is clearly meaningless... The succession of the dynasties

was established arbitrarily".

Leonard Woolley would have been able to add that the randomness is in general a distinguishing feature of the generally accepted chronology. Take that very same grand Alexander the Great, a favorite around the world. Strange things occurred with him, close to mystic. In the medieval chronicles he "speaks fair words for France..." During the military leader's funeral monks with crosses and incensories attended. Just when did he live and die? And was he on this world in general?

If one is to judge by the compositions of the medieval authors, the legends with many other heroes also are not all in order. Catiline attends mass. Orpheus is the contemporary of Aeneas, Sardanapal is the King of Greece, and Julian the Apostate is a Papal chaplain.

Contemporary chronologists are not able to explain how such a jumble of names arose and therefore, they have to adhere to the opinion that "Everything in this world obtains a fantastic coloration... The coarsest anachronisms and the strangest fabrications get along peacefully". In other words, medieval authors everywhere were ignoramuses and visionaries whom it is impossible to believe one iota. You see, if one believes them, then one must admit that so-called antiquity as a matter of fact was the present for the compilers of the medieval chronicles.

This threatens surprising consequences for traditional scientists, and even for the whole structure of modern history. So it is far safer and comfortable to explain the medieval chronologists as semiliterate amateurs, who confused various eras in their compositions.

At the end of the 19th century, the Swiss scholar **Robert Baldauf**, a private senior instructor of the University of Basel, applied the method of comparative philological analysis in studying the books of the Old Testament. What he discovered is set forth in two *Histories and Criticisms*. And Robert Baldauf discovered obvious parallels of the Old Testament with the knightly romances of the Middle Ages and at the very same time with the *Iliad* of **Homer**! Robert Baldauf simply had to consider both the Bible and *Iliad* as written in the latter Middle Ages.

Julius Caesar's *Gallic Wars*, as also his *Civil Wars*, according to Robert Baldauf, is a late forgery.

Summing up his research, Robert Baldauf wrote: "Our Romans and Greeks were Italian humanists".

"All of them—Homer, Sophocles, Aristotle and many other "ancient" writers, who were thrown about by historians over many centuries", according to Robert Baldauf, were the children of one century, but their home was not ancient Rome and not ancient Hellas, but Italy of the 14th and 15th centuries.

As **Eugen Gabowitsch** writes, **Wilhelm Kammeyer** delivered the strongest blow to the traditional chronology. He was a lawyer and worked as a notary in Hanover. The work gave him a fine basis for critical research of the documents of the past. In 1926, he completed a book, which then was published under the title, *The Universal Forgery of History*.

Wilhelm Kammeyer analyzed donated legal documents which had accumulated over the centuries in the archives. They were extremely important for people, inasmuch as they certified the ownership of property, benefits, appointments and the like. According to the logic of things, each document was supposed to contain information about who, what, when and to whom given and where the granted deed was compiled.

Thus, Wilhelm Kammeyer discovered the following. The deeds often were compiled without a date or with a date obviously inserted later, with an incomplete date (a year or day is absent) or a date is written in a manner alien to the text. Not infrequently the deeds dated as the same day were "subscribed" at various points on the map.

If one is to judge by them, the rulers continuously traveled from place to place in order to endow ever newer and newer subjects. In which connection, all the German emperors did this, regardless of age and health. The emperor Conrad somehow visited for half a century about every 2-3 years various towns on the very same Christian holidays. Often

at one and the same time.

The forgers destroyed a countless quantity of really original documents, replacing them with forgeries. Often they scraped off the old text and wrote the new on the old parchment which thus, in the opinion of the forgers of the later Middle Ages and the beginning of the new time, were confirmation of the "antiquity" of the deed. Sometimes the ancient document was exposed only to a small change, which was called upon to distort its original meaning.

It is no secret why all this was done. The new feudal masters, who had taken possession from the former rulers, needed documentary justification of their pillage. The forged documents were supposed to be evidence of the antiquity of the right to possession and to date to one of the great ancient Christian sovereigns, and they just invented them for this purpose. The documents of the heathen "German" history were destroyed and replaced by forged documents of a Gallic-Roman history.

The existence of the Catholic popes until the so-called Avignon Captivity was fully contrived. The history before 1300 is irrecoverable, since all the early documents were destroyed and replaced by forgeries. The wars between the national churches in the prepapal period subsequently were presented as a war with heretics and apostates.

It is important to note that the main mass of 19th century historians used the "classical" antiquities for the assertion of their views. For example, the English historian Mitford in the work "History of Greece" corroborated the ideas of the English Tories with the legendary Greek past.

In France, the history of "antiquity" was examined as the embodiment of the ideas of Republican freedom, of civil self-rule, patriotism, etc. That is, historiography became a branch of public opinion creation and politics. This was incapable of rising to the level of discussion about any kind of serious scientific work.

Louis Phillipe Seguer's 33-volume *History of the Ancient World*, pub-

lished in 1824–1830, was in fact a multivolume art- publistic production.

The start of the 20th century was marked by "modernism"— historians dressed up heroes of the ancient world in the tails and top hats of financiers, clothed the proletariat in workers' smocks, imparted to temples the look of exchanges and banks, renamed works as factories, and seriously examined feudal and capitalistic relations in ancient society.

Simultaneously, a well-founded critique of the chronology was developed scientifically. The works of the Russian naturalist, Nikolay Morozov, are especially interesting. He established that, judging by astronomical retro-calculations, the start of Christianity has to be transferred at least three centuries closer to our days. He substantiated this conclusion in his book published in 1907 and subsequently printed eight more books on the subject of how astronomy and other natural sciences together with historical criticism refute the popular concepts of historians.

The works of the American historian, **Immanuel Velikovsky** (1895–1979) occupy a special place in the critical analysis of history. Being a doctor of medicine, he studied psychoanalysis and worked on the book The Dreams Freud Dreamed, where the main attention was devoted to Moses, Akhnaton and Oedipus. During the research, this scientist paid attention to one of the key monuments of the Egyptian written language—the papyrus The Admonitions of Ipuwer, an Egyptian Sage.

The Egyptian papyrus, which its translator Alan Gardiner dated as the end of the Middle Kingdom, describes a series of events which practically are identical to the "Egyptian plagues" mentioned in the Book of Exodus. Included in these disasters are the torrents of blood, the hail of stones and fire; the pollution of the Nile, in which the water became stinking and unsuited for drinking; the plague of the cattle and the loss of the crops; the onset of a long period of darkness which was accompanied by thunder and fierce winds; the flight of the slaves who had seized the valuables of the rich Egyptians; and the culmination of the catastrophe—a destructive earthquake. These and other striking coincidences between the Biblical and Egyptian texts compelled Velikovsky to promote the

hypothesis that the tale in Exodus was not fiction or a legend, but represented an account of the catastrophe that occurred, an image similar to that described by the Egyptians and the Israelites.

We will not assess Velikovsky's assertions about the catastrophe, which became the start of a whole scientific trend, which is called catastrophism. We shall note only that these works also compel a fundamentally rel-examination of chronology. (Immanuel Velikovsky. *Worlds in Collision*, 1950, *Ages in Chaos*, vol. 1-3, 1952–1978, *Earth in Upheaval*, 1955 and *Oedipus and Akhnaton*, 1960).

The research of critics, as we see, reveals in the traditional history irreconcilable contradictions between facts, a multitude of falsifications and forgeries, and the biased assessment of events which are claimed to have actually taken place. The conclusions may appear amazing: the past, starting from "antiquity" and ending in the Middle Ages, is in fact unknown, Our collective "past" was invented in the era of the so-called Renaissance. Yes, it was written on parchment, etched in stone, cast in metal and so firmly entered our consciousness that no criticism is in a condition to compel mankind to be doubtful of the accuracy of the traditional history. But this doesn't make it authentic.

3. The Verification of History with Algebra

CHAPTER THREE

A new era in the critical comprehension of traditional chronology started comparatively recently. It is predicated on the works of the world-renowned Russian mathematician and scientist, Anatoly T. Fomenko, who has returned the study of chronology to the realm of the mathematical sciences. Together with teammates and followers, both in Russia and in the U.S., Canada and Germany, he has revealed the pattern of the drift of real history into the past and its interleaving into contrived epochs, kingdoms and empires. The "new chronologists" also have defined the route of the "overhaul" of the chronological system.

The works of Fomenko and his followers allow us probably our only opportunity to determine when the empire of the Israeli monotheists really was, and what it really was. Therefore, we shall dwell on it in more detail.

Anatoly Fomenko started with an examination of the ancient star catalogs. After all, many events which supposedly occurred in antiquity are dated based on them. A new method of dating the catalogs was developed. Then this method was used for dating Ptolemy's well known catalog from his book "Almagest". At this point, it became clear that "Almagest", most likely, was compiled in the time frame 600-1300 A.D., and not in the second century A.D., as the traditional history supposes.

Ptolemy is generally regarded as not only the greatest, but also the last astronomer of antiquity. After him a "darkness" of something like

more than five hundred years is believed to have appeared in astronomy. Competence at observation fell to such an extent that, in the eight and a half centuries which separate Ptolemy from Albatenius, there were almost no observations which have any scientific value. This, in any event, is what the scientist Arthur Berry's summation of the situation in "A Short History of Astronomy".

Then interest in astronomy arose again with the Arabs as early as the 8th-9th centuries A.D. They translated "Almagest," built observatories and made a multitude of observations. The earliest of the well-known "Almagest" manuscripts are dated approximately to the 9th century A.D. (the Arab translation). These are the positions of the traditional history.

Not all agree with the lofty assessment of "Almagest". In American astronomer, Richard Newton's recent book "The Crime of Claudius Ptolemy", Ptolemy is proclaimed "the most successful fraud in the history of science". Richard Newton made such a conclusion based on the analysis of numerical material which is contained in "Almagest". The conclusion is brave and decisive, and one could be in agreement with it in many ways if Richard Newton at the same time had additionally cast doubt upon the Scaligerian date of the composition of "Almagest". But the author didn't go that far.

New chronologists have chosen a second route. The essence of their work on "Almagest" amounts to the following. It is well known that some stars are shifting around the firmament. Among them are also well-known, bright stars such as Arcturus. Since these are shifting, over time they change their coordinates. These changes provide the basis of an empirically verifiable dating method.

We shall take a contemporary star catalog that fixes the positions of the stars seen in our era. We then shall examine any year in the past and find, with the aid of a computer, the precise values of the coordinates of the moving stars for this year. Such a calculation is made with great precision. Modern astrometry and the well-known values of the stars' movements themselves are used. Then we will compare the data received

with the coordinates recorded in the catalog. Those years in which there are the best agreements between the coordinates indicated are the most likely dates of the compilation of the catalog.

And so, the essence of the work lies in the comparison of the true coordinates and the coordinates of the stars from the "Almagest" catalog. The main difficulties lie here. What sort are they?

The coordinates of the stars from "Almagest" will contain errors, and often they are extremely significant. The value of the catalog's division is 10 minutes of arc, but its real precision is lower. In order to get an idea whether this is great or small, let us say that some stars cover such a distance in 350-400 years. Thus, it is difficult to hope to get the date of the catalog's compilation with a precision up to 100 or even 200 years.

In their research, the scientists took the catalog in the form in which it was cited in the fundamental work of Peters and Knobel. And as a result of the calculations, they found that the interval of possible dating of the Almagest star catalog, as we have already said, is from 600 to 1300 years A.D.

It was shown that absolute latitudinal discrepancies of the "Almagest's" named stars cannot be more than 10 minutes outside of this interval (from the stated "well measured area of the sky").

Before 200 A.D., the maximum latitudinal discrepancy of the well-measured stars cannot be less than 35 minutes of arc, which makes the hypothesis of the compilation of the catalog in an era earlier than 200 A.D. inconceivable.

The dating method was tested on several reliably-dated medieval catalogs (Ulugbek, Tiho Brage and others), and also on a number of artificially compiled star catalogs. The effectiveness of the method is supported fully: the data received with its help practically coincided with the reliably known dates of the compilation of the indicated catalogs.

"Almagest" has some strange features.

The first star of the catalog is Polaris. But the position of Polaris in it

is incongruous with the astronomical situation in the second century A.D. After all, there was a second star at the Pole then. Everything coincides well in that case if the observations occurred in the 10-16th centuries A.D. Included in the catalog is the star Achernar, admittedly not visible in Alexandria, where, according to traditional history, "Almagest" was compiled in the second century A.D, But in the 15-16th centuries, Achernar already was visible.

Duerer's drawings of the constellations (star maps) are used in "Almagest", but they were engraved only in 1515.

Each of these facts can be explained independently, but, taken together, they point to the fact that, most likely, "Almagest" is a book that was written in the 10-16th centuries A.D. ("Chronology -3. Astronomical Methods in Chronology", Ptolemy's "Almagest", Tiho Brage "Copernicus").

Another investigation is connected with the new star which flared up in the east, according to the Gospel and church tradition, in the year of Christ's birth. Then, after 31 years, in the year of the Resurrection, a full solar eclipse took place. Church sources speak clearly in particular about the solar eclipse in connection with Christ's resurrection.

We shall note that a solar eclipse in Palestine, and what is more, a full solar eclipse, is an exceptionally rare event. Solar eclipses happen every year, but these are generally visible only in the narrow strip of the lunar shadow's trajectory on the Earth — this in comparison with lunar eclipses, which are visible all at once from half the territory of the globe.

Biblical knowledge of the 18-19th centuries did not reveal, naturally, the Gospel solar eclipse in the Palestine of the start of our era. Then the solar eclipse was recast into a lunar. All the same, true, it did not help because they also didn't find a lunar eclipse which approached it precisely. Therefore, they simply ceased talking about the problem.

What then was discovered? It turns out, such a pair of the rarest astronomical events—the flare up of a new star and 31 years later a full

solar eclipse in the Mediterranean -really did take place, but only in the 11th century A.D! This is the well-known flare up of a new star in 1054 and the full solar eclipse of 16 February 1086. The shadow of the solar eclipse passed through Italy and Byzantium.

It is both interesting and significant that references to Christ in the medieval chronicles of the 11th century have come down to us unaltered. For example, in the Chronograph of 1680 it is reported that Christ himself visited Pope Leo IX (1049–1054): "It is related how Christ, in the form of a beggar, visited him (Leo IX) in his bedroom". As Anatoly Fomenko discovered, there are parallels with the Gospel in the biography of Pope Gregory VII, who died in 1085.

Anatoly Fomenko also showed that in many chronicles, the year 1054 A.D. (the so-called "fundamental shift of 1,053 years in the chronology") is implied as year 1 in accordance with "Christ's Birth". This means that the medieval chroniclers often dated the birth of Christ precisely to 1054 (or 1053).

Incidentally, the start of the first Crusade—"for the liberation of the Holy Sepulchre" is dated 1096. On the other hand, medieval church sources ("The Story of the Savior's Passion", "Pilate's Letter to Tiberius"), which describe the events connected with Christ in greater detail than do the Gospels, maintain that immediately after Christ's resurrection, Pilate was called to Rome and there put to death, and that Caesar's army was sent to Jerusalem where it captured him.

Today such assertions are considered medieval conjectures, inasmuch as nothing is mentioned in Scaliger's chronology about any Roman campaign to Jerusalem in the 30s of the first century A.D, However, if Christ's resurrection is dated at the end of the 11th century, this assertion by the medieval sources takes on solid, literal sense: I.e., Christ's resurrection happened in conjunction with the first Crusade, during which Jerusalem was taken.

The picture that emerges from this, as discovered by the scientist and his followers, is that practically all of the story which is attributed

to dates earlier than 900 A.D. consists of duplicates, the "originals" of which are found in the time frame of 900-1600 A.D. In particular, each event described in a contemporary text book as having happened earlier than 900 A.D. is a concatenation of several later events. In other words, it is a stratified chronicle, glued together from pieces relatively connected to each other, practically identical among themselves.

Anatoly Fomenko performed a simple (at first glance) investigation. If one takes the biography of any person and writes down the dates of the primary events of his life, taking the date of birth as 0, then a definite series of dates will result. Let us assume:

0 — birth,

12 — serious illness,

22 — marriage,

27 — a war,

29 — birth of a son—an heir,

and so on.

The resulting series has an interesting property—a specificity. Provided that one has a rather large number of dates, the probability of the concurrence of any two individual biographies is practically nil. What, then, was the result when they entered the dynastic data of many royal families both of Europe and Asia into the computer? The results were stunning. The biographies coincided when it was a question of rulers who lived earlier than the 17th century. After the 17th century, there was no coincidence.

Fomenko and his colleagues again and again checked the method and the conclusions, but there were no errors. For example, the biographies of all the Chinese emperors earlier than the 17th century duplicate with inconceivable precision the biographies of medieval European rulers.

Besides the duplication of the very same heroes under various names, gigantic shifts in time of the events described have been detected. Among the most significant examples are the numerous coincidences of the

numerical characteristics of the biographies of the Egyptian pharaohs and the emperors of the Holy Roman Empire. They analyzed on the computer the writings of the Roman historian **Josephus Flavius**, one of the classic sources, the works of whom describe solid periods of history both of Israel and of ancient Rome. With what result? The implacable computer showed that it is simply a retelling of the Old Testament with a manipulation of names and geographical events. In other words, the Old Testament was borrowed from Flavius. The only difference is that the Old Testament is talking about the Judaic kings, and Flavius is writing about the Roman emperors. This doesn't change the facts of the matter. The biographies coincide.

The cardinal conclusions made by Fomenko and his colleagues have been met with furious criticism. Traditional historians reject them both as a whole and in part. However, there still are yet to appear arguments in any critical article capable of refuting the mathematical and astronomical part of the works of the "new chronologies". It is useless to argue with mathematics. This being the case, the rejections reduce to "It cannot be that so many learned men of the past were so mistaken", "We must not deprive mankind of his history", and "There are methods (somewhere) which refute Fomenko".

It is worth dwelling especially on the final argument. The question of methods developed both comparatively long ago and altogether recently, both times receiving widespread publicity. This has been the case, in particular, with respect to the archaeological dating of sources and monuments.

For example, in Egypt of the 18–19th dynasties, Greek vessels of the Mycenaean culture are discovered in graves. For this reason, these are considered by archaeologists to have been contemporary with each other. It is not possible to regard them in any other way.

Later, they find these same (or closely similar) vessels along with a special type of fasteners used in Mycenae in Germany, alongside urns. A similar urn was found near Fanger, and in this urn is also found the

new type of pin. A similar pin is found in Sweden, in the "Barrow of King Bjorn". As a result, this burial mound was dated to the time of the 18–19th Egyptian dynasty. But at the same time it was discovered that Bjorn's burial mound could in no way be correlated with the king of the Vikings Bjorn; it had to have been constructed a good 2,000 years earlier.

It is not clear here what to understand from such similarity of discoveries. Some may say that the objects are similar, but others will deny this. And he who is closer to the truth will not win the argument, but he who has the weightier authority in the scientific world. That is, the procedure will rest on undivided subjectivism and successful appeal to previously established authorities. Can one honestly call this scientific? In our opinion, no. Especially since again the objects found are being compared with similar discoveries dated earlier in order to accord with the Scaligerian tradition.

The excavations of Pompeii are a striking example of the problems which arise in the dating of archaeological material. The 15th century author **Jacopo Sannazaro** wrote: "We were approaching the city (Pompeii) and its towers, homes, theatres and temples, untouched by the centuries, already were visible".

This is in the 15th century! But Pompeii is considered destroyed and covered by the eruption of 79 A.D, It is too much to explain anything; archaeologists are forced to assess Sannazaro's words thus: "In the 15th century some of Pompeii's buildings already stood out higher than the alluvium". In "some" they include, as we see, both towers, and homes, and theatres, and temples. In a word, the whole city.

A fantastic picture is being formed. The thing is that there was never one case when ancient settlements, buried beneath the earth, would have appeared over time on the surface, and then once more have gone beneath the alluvium. Such cannot be. But they reason so about Pompeii, the remains of which were stumbled across only in 1748, in particular. Otherwise it would be necessary to change all dating.

Excavations in Pompeii itself were performed barbarously. Archaeologists write: "Now it is difficult to determine the magnitude of the harm which resulted from the vandalism of that time... If a picture didn't seem beautiful to someone, they broke it into pieces and threw it away as rubbish... When they discovered some kind of a marble table with a bronze inscription, they tore off individual letters and threw them into a basket... They fabricated souvenirs for tourists from fragments of sculptures, not infrequently with pictures of saints".

It is not ruled out that some of these supposed "forgeries" may have been originals. But only those were allowed to survive intact which would fit into the Scaligerian chronology.

In the 20th century, archaeologists and historians drew attention to a strange process: the overwhelming majority of ancient monuments in the last 200-300 years, that is, starting from the moment when they began to keep an eye on them, somehow are being destroyed more fiercely and faster than in the previous centuries and even millennia. Here is a typical article published in a Russian newspaper in October 1981:

> "SPHINX IN DANGER. The sculpture of the well-known sphinx has been standing firm for almost 5,000 years in Giza (Egypt.) However, now the pollution of the surroundings has told upon its preservation. The sphinx has found itself in a dangerous situation. A large piece (a claw) has broken off of the sculpture. Increased humidity, salinization of the soil and, chiefly, the accumulation of sewage at the location where the sphinx is located, which is not subject to any kind of cleaning, has served as the reason for this". ("Izvestiya").

Usually they make reference to "modern industry", but, unfortunately, no one has performed a broad investigation to evaluate the influence of "modern civilization" on stone structures. It is fully possible that the structures are not as ancient as the Scaligerian Chronology contends, and they are being destroyed naturally and at a natural rate.

One of the modern methods which pretends to independent dating of historical monuments is the dendrochronological.

Its idea is rather simple. It is based on the fact that tree rings in the trunks of trees form unevenly through the years. It is thought that a plot of the thickness of the annual rings is approximately identical in trees of one species which grow in the same places and conditions.

In order for one to use such a method for dating, one needs at first to build a reference plot of the thickness of the annual rings of the given species of trees over a sufficiently lengthy historical period. We shall call such a plot a dendrochronological scale. If such a scale were built, then with its aide one can date several archaeological discoveries which contain pieces of lumber. One needs to determine the species of the tree, drill out a narrow, longitudinal tube of it, measure the thickness of the rings, compare it with the sequence of ring sizes and find on the reference scale a section showing the same timetable. At the same time, the question is supposed to be researched — which deviations of the comparative plots may one ignore. Anything was likely to happen in the past: there were very cold years, there was little rain, or the other way round, it rained without let up. Therefore, the rings also turned out at various thicknesses. And in general it is difficult to study the wood of hardwoods. Its indistinct rings tell us very little about the past. Good quality archaeological material, contrary to expectations, has been found to be insufficient.

And another thing: the dendrochronological scales in Europe are drawn downwards only by several centuries. You see, ancient trees in European forests number only 300-400 years of age. Thus it is not possible to date ancient structures.

The American dendrochronology is in the best condition (the Douglas fir, the mountain and yellow pine), but this region is far from Europe.

In 1994, a special conference on this problem was held. At it, American professor **Peter Ian Kunihold** reported about the modern condition of dendrochronology and argued that not one of the methods can give a

clear and uninterrupted picture of datings from our time further back than the 10th century A.D. That is, they are suitable only for a thousand years. In which connection even in this case they are doubtful, inasmuch as they are tied to the time axis only on the basis of the Colerain chronology.

Nonetheless, some individual beams were dated with this technique. For example, one of the beams from a pharaoh's tomb. At the same time, they were dependent upon the traditional chronology and attributed it to the era this required. Finding other beams later, the chronologists correlated these to this beam that already had been "dated". Sometimes this turned out well. As a result, a segment of the dendrochronological scale emerged around the original dating. The relative dating of various discoveries within this segment, it is possible, is correct. However, their absolute dating, that is, tying all the segment to the time axis, is mistaken because the first dating made according to the Scaligerian chronology is uncertain.

Scaliger's historical chronology has naturally been extended into other scales used to determine the age of various other objects.

There were numerous attempts to determine absolute age according to the rate of sediment accumulation. They turned out to be unsuccessful. Studies were held simultaneously in many countries, but the results, contrary to expectations, turned out to be distressing. It became obvious that even identical species in similar natural conditions can flourish and vanish again with the most inexplicable speed, making it almost impossible to establish any kind of precise measurement using these processes. For example, from ancient written sources it is believed that the Egyptian Pharaoh Ramses II reigned nearly 3,000 years ago. The buildings which were erected during his time are now buried under a three- meter thickness of sand. This drifting works out to approximately a one-meter layer of sand accumulating in a millennium. At the same time, only 3 centimeters of sediment were deposited in some areas of Europe in a thousand years. But at the same time, in the mouths of

the estuaries in the south of Ukraine the same quantity of sediment is deposited annually.

They also tried to develop other methods. The radium / uranium and radium/radioactive methods work within the limits of 300,000 years. They are convenient for dating of geological formations in those cases when the required precision does not exceed 4-10,000 years. For purposes of historic chronology, these methods, for the time being, are unfortunately unable to give any practical help.

The most widely used is the radiocarbon method, which alleges the capacity to date ancient organic materials within a small margin of error. However, very serious difficulties in the use of this method have come to light which require a re-evaluation of it. The radiation that penetrates the atmosphere varies for many reasons. Hence, the quantity of the radioactive isotope of carbon (C-14) that is formed must fluctuate over time. It is necessary, at a minimum, to find a method which would take this into account. Moreover, a huge quantity of carbon which is created owing to the combustion of wood, coal, oil, peat, shale oils and the products of their processing is expelled continuously into the atmosphere. What kind of influence does this source of atmospheric carbon have on the increase of the radioactive isotope's content? No one knows.

In order to determine a true age, one has to estimate complex adjustments which reflect the change of the atmosphere's composition over the last millennium. These ambiguities along with some difficulties of a technical nature have caused doubts about the precision of many findings that were carried out by the carbon method.

The originator of the method is **Willard F. Libby**. He was absolutely convinced of the accuracy of the Scaligerian datings and absolutely relied upon these in his work. However, the archaeologist **Vladimir Miloichich** has convincingly shown that this method yields chaotic errors of up to 1,000-2,000 years, and in its own "independent" dating of ancient specimens it slavishly follows the dating proposed by historians, and therefore it is impossible to say that it "confirms" it.

Willard F. Libby wrote: "We had no disagreement with historians relative to ancient Rome and ancient Egypt. We have not carried out numerous evaluations for this epoch, since its chronology is known to archaeology better than we were able to establish it and, placing at our disposal specimens (which, by the way, are burnt in the process of radiocarbon measurement); the archaeologists rather have rendered us a service".

This acknowledgement of Libby is significant, inasmuch as the difficulties of the Scaligerian chronology were most particularly noticed in those very regions and epochs for which "numerous evaluations were not carried out". With those, every control measurement which nonetheless was carried out, the situation is thus: with radiocarbon dating, for example, of the James Henry Breasted collection (Egypt), "suddenly it was discovered," Willard Libby reports, "that the third object which we had subjected to analysis was found to be modern!".

This was a severe blow. Nevertheless, a way out was found then and there: they declared the object a forgery, inasmuch as no one doubted the correctness of the Scaligerian chronology of ancient Egypt.

There are no broad controlling statistics, Instead there are dictates by historians, who supposedly know best what happened and when. Nevertheless, even the historians aren't always convinced of their computations.

Willard F. Libby again wrote: "...we have not become aware of a deficiency in the materials of the epoch, which is 3,700 years away from us, for which one would be able to check the precision and reliability of the method... The historians who are acquainted with me are ready to vouch for the precision within the bounds of the last 3,750 years, however, when it is a question of more ancient events, their confidence vanishes".

In other words, the radiocarbon method was used widely there where the results received are difficult to check by other independent methods.

Some archaeologists, while not doubting the scientific principles of the radiocarbon method, have proposed that in the method itself is hidden the possibility of significant errors, which are caused by as yet unknown effects. But, perhaps, these errors are small anyhow and do not prevent, for instance, a coarse dating (in an interval of 2-3,000 years "downward" from our time)? However, it turns out that the situation is more serious. The errors are too great and chaotic. They can reach a magnitude of 1-2,000 years with the dating of objects of our time and the Middle Ages.

In 1984, a discussion developed at two symposia in Edinburgh and Stockholm around the radiocarbon method. In Edinburgh examples of hundreds of analyses were cited in which errors of datings ranged in a region from 600 to 1,800 years. In Stockholm the scientists complained that the radiocarbon method for some reason distorts the history of ancient Egypt in the epoch which is believed to be 4,000 years away from us. There also are other cases, for example in the history of the Balkan civilizations... Specialists have declared unanimously that the radiocarbon method has been doubted up to now because it is incapable of independent calibration. Without this, it is unacceptable, since there is no independent indication that it yields accurate dates on the calendar scale.

Radiocarbon dates have introduced, as **L.S. Klein** writes, "confusion in a number of archaeologists. Some, with characteristic admiration, accepted the instructions of the physicists. These archaeologists hurried to rebuild the chronological layouts. Vladimir Miloichich is the first archaeologist to come out against the radiocarbon method who has not only assailed the practical use of radiocarbon dating but also savagely criticized the theoretical suppositions of the physical method itself. While comparing individual measurements of modern specimens with an average figure—a standard—Miloichich substantiates his skepticism with a series of glaring paradoxes".

These paradoxes are actually glaring. The shell of a living American mollusk dates to nearly 1,200 years old! A blooming wild rose from

North Africa (radioactivity of 14.7) has nevertheless been "dead" for 360 years, according to the physicists. An Australian eucalyptus, whose radioactivity is 16.31, "doesn't exist" yet for them—it will exist only 600 years from now. A shell from Florida, in which was fixed a 17.4 decay per minute per gram of carbon "will emerge" only in 1,080 years... This data was published in the magazine "Science" in 1959.

They have used the radiocarbon method also for the evaluation of archaeological discoveries and ancient objects. The results were shown to be just as incredible. Radiocarbon dating in Heidelberg of a specimen from a mediaeval altar... has shown that the wood used for repair of the altar still hasn't grown at all!... In the Velt cave (Iran) the lower-lying layers are dated 6,054 (plus/minus 415) and 6,595 (plus/minus 500) years B.C. and the upper-lying are 8,610 (plus/minus 610) years B.C. Thus, the upper layer has been found to be older than the lower by 2,556 years. And there are more similar examples than can be counted.

In the magazine "Nature" (March 1970) it is reported that a content investigation of carbon-14 was done for organic material from the mortar of an English castle. It is well known that the castle was built 738 years ago. However, the radiocarbon "dating" gave the "age" as supposedly 7,370 years. An error of 6,500 years!

They have dated freshly killed seals by carbon-14 content. By carbon dating, their "age" is determined to be 1,300 years!

And the mummified bodies of seals, which died only 30 years ago, were "dated" as having an age of 4,600 years. These results were presented in the "Antarctic Journal of the United States" (1971).

L. S. Klein continues: "Miloichich appeals for abandoning, at last, the 'critical' editing of the results of radiocarbon measurements by physicists and their 'customers'—the archaeologists, and to abolish the "critical" censorship in the publication of results. Miloichich asks the physicists not to screen out dates which for some reason seem to be unbelievable to archaeologists and to publish all results and all measurements without screening.

> "Miloichich urges archaeologists to be done with the tradition of the prior familiarization of physicists with the approximate age of a discovery (before its radiocarbon determination) and not give them any reports about a discovery until they publish their figures! It is impossible to establish otherwise just how many radiocarbon dates coincide with those that are reliably historical, that is, it is impossible to determine the degree of the method's reliability. Moreover, with such editing of the results of the datings themselves—on the appearance of the chronological layout received—affects the subjective views of the researchers" (L. Klein "Archaeologists Betting on Physics". "Nature". 1966. Ne 2).

In 1988, a report of the radiocarbon dating of a well-known Christian relic—the Shroud of Turin—received a great response. According to the traditional version, this piece of cloth holds traces of the body of the crucified Christ (First Century A.D.), that is the age of the cloth is nearly 2,000 years. However, radiocarbon dating gave a completely other date: approximately the 11–13th centuries A.D. What's going on? Naturally, the conclusions suggest themselves: the Shroud of Turin is a forgery, or the errors of carbon dating can amount to many hundreds or even thousands of years, or the Shroud of Turin is original, but correctly dated to the 11–13th centuries A.D. But then a second question arises already —in which century did Christ live?

There are also other physical methods of dating. Unfortunately, the sphere of their usage is appreciably narrower than the radiocarbon method, but their precision is equally unsatisfactory for history's needs, As early as the start of the last century, for example, it was proposed to measure the age of buildings by their shrinkage or deformation of the columns. This idea did not become a reality, inasmuch as it is absolutely unclear—how is this method to be calibrated, how is the speed of the shrinkage and the deformation to be measured, and so on.

For the dating of ceramics two methods were proposed: archaeomag-

netic and thermoluminescent. However, these have their own calibration difficulties, and for many reasons archaeological datings by these methods, say, in Eastern Europe, also are restricted to the Middle Ages.

The conclusions of the new chronologists are thus: the overwhelming mass of historical testimonies which have reached our time describes events that happened after 1200 A.D. Very little has been preserved well from the 10-12th centuries. This segment of written history has been forged to a significant degree.

The history of Eurasia up to the 16th century, as it were, has been cobbled together from several, reiterated, original medieval chronicles which have been shifted in both time and space relative to each other. Adherents of the new chronology have been able with a high degree of reliability to single out three time shifts in the past of the original European chronicles. The "ancient Greek" (it really is "ancient European") shift amounts to approximately 1,800 years, That is, events of the 14th century are attributed to more than 1,000 years ago in the traditional historiography. The all-European, "Christian" or "Roman" shift displaced 1,050 years, that is, the birth of Christ was much closer to 1,000 years ago than to 2,000. And, finally, the "Byzantine" shift of 300 years: the imaginary transfer of the capital of the Roman Empire to Constantinople is one example of this.

The main result of the work of Anatoly Fomenko and his colleagues is the creation of a global chronological chart. An original conception of the reconstruction of worldwide history has been developed based on it. In recent times, it has found support and confirmation in the works of the Bulgarian professor Jordan Taboy, German professors Heribert Illig and Gunnar Heinsohn, French historian Robert Caratini and others.

At the same time, the French linguist Emile Benveniste developed the strictly scientific "word-idea-thing" method, which allowed him to argue the uniformity of the process of the development of linguistic and social culture on all the Eurasian geographic space in a time interval of approximately 2,500 years.

Settling on these and other works, adherents of the new Chronology, **Igor Davidenko** and **Yaroslav Kesler**, came to the conclusion that modern civilization—from the primitive in the 9th century to the blooming in the 15th century—developed consecutively as a single whole. From the 16th century, when thanks to the growth of manufacturing a significant surplus of product appeared and market relationships began to form, the man-caused schism of mankind, which continues even through today, was begun with the formation of "nations" and "national" states. (Igor Davidenko, Yaroslav Kesler. *The Book of Civilization*. 2001).

The pre-Christian period, moved by the traditional chronology deep into the centuries, in fact is separated from us by some 800-900 years. This was not that long ago, and indeed, from it all our achievements of today derive—this era was the foundation of our material and cultural existence. The time called by the adherents of the traditional chronology the "dark ages", the centuries of barbarism, that is the outbursts of savagery and wildness, after a supposedly golden age of a concocted antiquity, is in fact a time of a slow, advancing movement forward, of an accumulation of knowledge, of experience, and of mankind's painful but fruitful spiritual quests.

4. Legends of "Ancient" Greece

CHAPTER FOUR

As we have said in the preface, the creation in the Middle Ages of the chronology used today in historiography did not result from some whim on the part of the lovers of antiquity who had emerged.

This is a point of primary importance which must be clearly understood. Otherwise, it will be difficult to understand what happened to the history, for example, of Europe in the accounts of it produced by Scaliger and his followers.

In the European countries, the aspiration of those in power to demonstrate to the whole world the antiquity of their race and, on this basis, to confirm the legitimacy of their leadership both within the state in the international arena became the principal motivation underlying the appearance of the traditional chronology. This being the case, the literate and in many instances talented people who exercised the most important political roles immediately applied themselves to this task in all monarchal courts.

It is clear that this was not done unselfishly, Often even a writer's very life depended on his eagerness and ability. It didn't cost the all-powerful kings and dukes anything to send an untalented scribbler to the block if his writing didn't suit them.

And there was another powerful stimulus: rewards, honors, scientific titles, and the benevolence of the monarchs. (By the way, this is the

case in our time, too). Not long ago, a certain author maintained in his writing that the representatives of the now ruling houses of Europe are the descendants of Jesus Christ! (**Dmitriy Kalyuzhny** and **Aleksandr Zhabinskiy** *The Other History of Wars*). They complemented him for it and the English prince even conferred some awards.

But let us return to Joseph Scaliger, the founder of the traditional chronology who lived and labored in that epoch. At that time, in addition to dynastic difficulties, the matter of the origin of the European peoples was one of the most pressing concerns. They were in the process of becoming "peoples" in the modern sense of the word, and each of them, naturally, wanted to know who the ancestors were.

Their antecedents were gathered from various sources: Biblical, Greek and Barbarian, that is, German and English. The Trojan version of the origin of the French was popular. The historians situated the centers of ancient cultures in their works not only in Greece and Rome, but also in Spain, England and France. Everything depended on where the writers were living. The very fundamental requirements for roots were equal and common everywhere: the more ancient these could be, the better, and the more "antique" the writings that lent these support, the more convincing the account.

After the destruction of Rome by the forces of Charles V (1527), there appeared so many new versions of the origin of the European nations that Anthony Grafton, author of a book about Scaliger, compared the historical science of that time with a mirrored labyrinth in which it is impossible to understand and determine anything. Joseph Scaliger (1540–1609), philosopher, analyst of ancient texts and mathematician, decided to put everything in order. He didn't erect his historical edifice in a void, but to a significant degree, adhered to the generally accepted ideas of his epoch. In particular, to the very popular idea of the "succession of kingdoms" or the "succession of monarchies". According to this idea, some kind of a center of worldwide supremacy—a capital of the main king, of an emperor, existed from the very beginning of human history.

Over time, this changed its location several times.

As a result, the history somehow was divided into three parts - three monarchies. The first was called the Babylonian. At first they called it Assyrian (Chaldean), then—Persian-Medean. But the capital remained the same—Babylon.

The second is the Greek or Macedonian monarchy with the capital in Alexandria. It had been thought, and even now it is thought in traditional history, that the founder of the monarchy, Alexander the Great made Alexandria his capital.

Finally, the Roman monarchy. They called it the last worldwide monarchy. It was split into the Eastern and Western Roman Empires and these, for their part, were broken up into a multitude of independent states.

This was the over-arching schema. As the adherents of the new chronology note, its traces are maintained in modern history textbooks. Only instead of "monarchies" the term "succession of civilizations" is used. The first civilization arose in the area between two rivers—the "Babylonian Kingdom," then "ancient" Greece appeared, AND, finally—Italy—the "Roman Empire". Gleb Nosovskiy, Anatoliy Fomenko *A New Chronology of Russia, England and Rome*).

If one tries to examine the idea of the "three kingdoms" in more detail, then questions unavoidably arise. Out of what was the idea of worldwide monarchies born? Why in particular are there three of them and not two or five? On what grounds were the kingdoms placed in the pages of the historic works, in particular in such an order and not in any other?

The adherents of the traditional chronology confidently assert that these questions are settled by archaeological research, analysis of the writings of the ancient authors, linguistic investigations and so on and so forth. In addressing these questions in particular, scholars over many generations have created truly vast libraries of works. Hundreds of books, dissertations, surveys, and abstracts written, for example, one after the

other about Ancient Greece alone. Is it possible their authors relied on sources which didn't contain a grain of truth, that didn't reflect the real situation of things? Such doesn't happen, they tell us. And they will be right.

The inventive nature of "ancient" sources consists not in the fact that the events described in them and their heroes are imaginary, but in the fact that these events, which occurred in the Middle Ages, have been renamed and spread over various epochs and countries in order to advance the ideological and other interests of wealthy and powerful clients.

In connection with this, the notion of a "worldwide monarchy" is of special interest for us. In Scaliger's epoch there were no such monarchies. There existed instead, as we have already noted, a multitude of independent states. From where then did the idea of "a center of worldwide supremacy" come? I doubt that it came from the imagination of historians. The memory of such a center of such a monarchy was still very fresh in the 16th century. Yes, there had been a worldwide empire, and very recently at that; both the states which subsequently arose on its ruins and the lives of the people themselves still bore the indelible impression of this grandiose state structure, the first in history : the Byzantine Empire.

With respect to the number of "worldwide empires", it needs to be said that Scaliger and his predecessors didn't so much invent history as compute it. They did these using methods of historiography which seem very strange today—numerology, cabala and astrology. Scaliger's older contemporary, **Jean Boden**, composed a solid work, *A Method of Easy Determination of History*, in which he showed in particular, how, in his opinion, to detect empires.

He wrote:

> "The square of 12 is 144, and the cube is 1728. Not one empire in its existence exceeded the value of the sum of these numbers, therefore, the larger numbers should be rejected. Of the spherical numbers included in the great number there are four—125, 216, 625 and 1,296. With the aid of several of these numbers... we permit ourselves to study the miraculous changes of almost all states... Starting with the cube of 12, we shall find that the monarchy of the Assyrians from King Ninus to Alexander the Great embodies this number precisely... It would be more accurate to say that a single monarchy of the Assyrians and Persians existed than there allegedly existed two different monarchies. In a different case, we are supposed to distinguish the kingdom of the Chaldeans, Medians and Parthians from the Assyrian-Persian monarchy"...

It is impossible to distinguish one from another: otherwise, the great number will be broken. That is, the author discovered an entire world empire, as they say, at the tip of a pen, as a century later the astronomers Leverrier and Adams calculated the existence of the planet Neptune. Actually, this sort of "perception of history" is an extraordinarily easy method. It produces the "discovery", as we have just seen, of a strictly limited number of empires.

Relying on an understanding of numerology, the author also easily and naturally finds other chronological dates of various states in antiquity. He juggles the names like a magician:

> "As regards the cube of seven, there also are many examples. This number was chosen by Moses for the establishment of a great festival. From the victory of the Jews over Haman with the aid of Esther to the victory over Antioch, 343 years had passed, and both that and the other victory were gained on the 13th day of the 12th month, which the Jews call Adar ... That same number of years had passed from the time, when Augustus I established control, until the time

> when Constantine the Great achieved domination. The kingdom of the Persians, from Cyrus to Alexander, lasted 210 years— a number which is formed from 30 whole sevens."

The whole book is built on such arguments. For Boden, history is not the past of mankind, but a design created as a result of manipulations with numbers. He is a faithful adherent of the Masons and numerologists, who impart a mystical essence to numbers.

It wouldn't be worth talking about Boden's exercises if they hadn't been subsequently used and developed in the works of Scaliger and his followers, especially Petavius. These are the astrologers, numerologists and prophets who laid out the foundation of the traditional chronology. This is an important point. One must remember that other methods for the analysis of history didn't exist then. There were not, and could not be, any other fundamental outlines besides those sort forth in the Bible and in a number of mystical studies.

Thus, numerology for Scaliger and his followers is not a mind game of dubious validity, but a serious method of historic analysis.

It should be recognized that they were attempting a task of grandiose complexity: they were formulating nothing less than an overall master plan of the development of all world history! No one after them has ever undertaken such a fundamental problem. Multi-volume writings have been subsequently produced which essay the historical overview of the majority of countries and peoples, but these are all erected upon the foundation established by Scalger and Petavius.

It is especially important to note in this context that this same structural-forming medieval design also underlies the theory of historic cycles.

The names of quite a number of adherents to this theory have been preserved. Traditional historiography distributes them throughout various epochs and peoples—in Ancient Greece, in Rome, in China and in Central Asia. The Roman historian Polybius supposedly, before the

Christian Era, wrote a 40 volume "General History" which was based on the concept of "historic cycles".

Polybius and his confederates visualized the history of society as a rotation; a fixed orbit with periodic returns to the starting point. In this conception, the historical path taken by mankind only traces an endless circle in time.

Then, as an understanding of the cycle as a spiral began to prevail, the repetition of analogous but distinct phases in a forward movement, an undulating and progressive development began to be noted. (**Yuriy Yakovets** *Cycles. Crises. Forecasts*. 1999). As is explained in various books on "cycles", all great phenomena and facets of life also have their own "spirals", and each country, it is clear, do also. These spirals are superimposed on each other endlessly, resembling, as a whole, entangled turns of barbed wire.

We will not examine the validity of such a vision of history. Perhaps it has its own arguments which support it. Let us say only that it too now is enjoying relative popularity. In the times of Scaliger it was overwhelming. It allowed the chronologists to arrange historical events as the theory suggested. And if they discovered that in the coil of "ancient" Greece there was no event similar to one which happened in their time, then they simply sent a duplicate of it into antiquity. Since history repeats itself anyhow, at the critical point the very same thing must have simply happened without anyone having recorded it.

At the same time, history was required to have been sufficiently consistent to allow the fabrication of solid and convincing genealogical rulers—to fill the past, as if it were, with significant events which would have great moral and educational significance for their descendants. Scaliger and his followers in the literal sense of the word created history and were convinced that they were doing a good thing.

Such "history" as this, unfortunately, is manufactured in all epochs, including ours, and in all countries, recasting the past into accordance with present political interests.

Let us look at how the medieval reality of "ancient" Greece was reflected in history. What do we know about this country?

We know, to our delight, much. To our delight, because none of the originals of the "ancient Greek" writings ever were in the hands of even the most conscientious researchers. Some are only references in works ascribed to various chroniclers, frequently also to figures of legend. At that, these works appeared after the millennium of the "Dark Ages", when no one and nowhere recalled anything about a Greece or a Rome. In the Middle Ages themselves the ancient historians and the poets like Homer, the various myths and legends and myths—all appeared out of nowhere. Where they had been hidden during the many supposedly intervening centuries, no one knows. And they still say that there are no miracles in the world!

But we will not find fault.

The traditional view is: the history of Ancient Greece starts from the turn of the 3rd and 2nd millennia B.C.—from the rise of the first state formations on the island of Crete, and ends in the 2nd-1st centuries B.C., when the Greek and Hellenistic states of the Eastern Mediterranean were conquered by Rome and incorporated into the Roman Empire.

We shall single out several striking moments in this history from among the best known of them. One is the Trojan War, described in the poems of the great blind poet, Homer. Historians have been drawing from them over the centuries this and that conclusion concerning the past. The poems "Iliad" and "Odyssey" became, in and of themselves, the source of an entire period of Greece's history.

The Trojan War, as the traditional historians write, was a war of the Achaeans against the Trojans at the end of the 13th century B.C.

According to mythological tradition, the causus belli was the abduction by Paris, the son of the Trojan king Priam, of the beautiful Helen, the wife of the King of Sparta, Menelaus. At once, irregular forces of kings from almost all the areas and cities of Greece who at some time

had laid claim to Helen's hand and were connected by a vow to always aid him whose wife she became, were assembled. According to "Iliad" there were 100,000 warriors in the Achaean force, and 1,186 ships.

An attempt to obtain Helen's return by negotiations (the embassy of Menelaus and Odysseus to Priam) failed, and a siege of the city began, which lasted more than 9 years.

The events of the final, 10th year of the war make up the content of "Iliad." Apollo's priest, Chryses, asked Agamemnon to return to him a daughter who had been taken captive, Chryseis, but was refused. Apollo, who had been aiding the Trojans, inflicted a plague upon the Achaean forces. In order to propitiate the god, Agamemnon returned Chryses' daughter, but in exchange took Briseis from Achilles as his prisoner. The angry Achilles refused to take part in the war. The Achaeans began to meet with failure after this, and many heroes were casualties.

Only when the Trojans burst into the Achaean camp and began to threaten the ships did Achilles send his friend Patroclus, having given him his own armor. The Trojans ran for the protection of the fortress walls, but Patroclus died by Hector's hand. Achilles, avenging his friend and in new armor forged by Hephaestus, entered the battle and killed Hector, desecrating his body. Hector's father, the old Priam, on coming to Achilles prayed for the return of his son's body. At the sight of the father's grief, Achilles softened and gave back Hector's body. "Iliad" ends with the funerals of Patroclus and Hector.

Excavations in the places referred to in the myths about the Trojan War confirm the historicity of a huge military clash of Achaeans with the tribes of the northwestern part of Asia Minor in the beginning of the 13th Century B.C. So write the traditional historians.

They suppose that the fall of Troy occurred in 1225 B.C, The precision of the date is astonishing when one considers that no written sources that confirm it exist. Well, and when did Homer live? According to the Columbia Encyclopedia (U.S.), the poems *Iliad* and *Odyssey* were written by the poet for an aristocratic audience:in Asia Minor before 700

B.C. That is, if one is to believe this report, the author lived 500 years after the war. Just how can one write beautiful verses about events of so long ago? One can expect everything from poets. But, you see, Homer didn't write anything, not ever: he was blind. Moreover, his poems, written in small print, take up 700 pages!

Let us assume, Homer possessed a staggering memory and recalled all the lines composed by him. But you see, the poems weren't written during down his lifetime as well. Commentators report to readers that a special commission in Athens wrote down the *Iliad* and *Odyssey* for the first time several hundred years later. How then did these works get to the commission?

The traditional historiography promotes the following version: fellow citizens of the poet learned by heart all 700 pages, then retold them to new audiences, who in their own turn, to the next generations, and thus: it was continued for several centuries.

For the sake of fairness, it must be said that the 20th century knows several outwardly similar cases. When the Kirghiz, who live in Central Asia, received their written language for the first time (the first half of the 20th century), their national oral epos "Manas" finally was fixed on paper, the text of which was handed down from generation to generation. In Uzbekistan in that very same decade, the "Alpamysh" epos was written down. Musicians and poets used special techniques and methods for the fixation of the famous Uzbek "Makom", the popular sung legends of hoary antiquity.

It would seem, in relation to "Iliad" and "Odyssey," one also can assume such a variant, But all the trouble is in the fact that these poems over many centuries are the "Dark Ages"!—during these, they were not known to anyone. The traditional historians themselves write: "in medieval Europe, they knew Homer only through the quotations and references from Latin writers and Aristotle. At the end of the 14th century, the Italian humanists became more closely acquainted with Homer... Only in 1723 did the first translation of "Iliad" appear, done

by the poet Anton Maria Salvini".

It is asked, where then was the text of the Homeric writings for nearly 2,000 years? In whose heads were they kept? And did a blind poet by the name of Homer exist in any event?

Vico (1668-1744), the author of the work *Principles of the New Science concerning the Common Nature of Nations* thought that the Homeric poems were written by various authors and in various epochs. He, as also many others, started from the works themselves. They were written as magnificent verse, polished to perfection, and strike done with a wealth of vocabulary and memorable expressions, and this testifies beyond controversy to the fact that the author or authors were grounded in the solid poetical traditions of their time. However, we know neither Homer's predecessors nor followers. Still in the 20th century, there existed the opinion that Homer created in proud solitude. On the other hand, the composition of the poems is loose, full of long, drawn out passages, unnecessary insertions and digressions, which don't relate to the subject. For specialists, this is serious evidence of the fact that more than one author had art and part in the creation of the "Iliad" and the "Odyssey".

A question about the authorship of these was put forward in 1795 also by the German scholar, **Friedrich August Wolf** in a forward to an edition of the Greek text of the poems. Wolf considered the creation of a large epos in an illiterate period as impossible, suggesting that the tales were created by various poets.

Scholars were divided into "analysts," followers of Wolf's theory (the German scholars Karl Lachmann, A. Kirchhoff with his theory of "small eposes"; G. Herman and the English historian George Grote with their "theory of the basic kernel", in Russia F. F. Zelinskiy shared it) and the "unitarians", adherents of a strict unity of the epos (the translator of Homer, Johann Heinrich Voss and the philosopher Gregor Wilhelm Nietzsche, Friedrich Schiller, Johann Wolfgang von Goethe, and Hegel in Germany, and N. I. Gnedich, V.A.Zhukovsky and Alexander Sergeevich Pushkin in Russia).

At the same time, however, not one of them doubted that there had actually been a Trojan War.

The archaeological excavations performed later, in particular by Heinrich Schliemann, literally in accordance with Homer's poems, also seemed to show that the Trojans at some time had been beaten by the Achaeans there, precisely where the "Iliad" indicated.

Contemporary commentators of "Iliad" and "Odyssey" are completely delighted with Schliemann:

> "The sensational discoveries of Heinrich Schliemann in 1870- '80 have shown that Troy, Mycenae and the Achaean strongholds are not myths, but a reality. The consistencies of a number of his discoveries in the fourth tunneled tomb in Mycenae with Homer's accounts amazed Schliemann's contemporaries. The impression was so strong that Homer's epoch for a long time began to be associated with the period of the flourishing of Achaean Greece in the 14th— 13th centuries B.C."

However, in other works devoted to the Trojan War, the traditional historians just as joyfully write:

> "Like Columbus, he opened up a world more astonishing than that which he had searched. These riches were many centuries older than Priam and Hecuba; these graves were not the tombs of the Atrides, but ruins of an Aegean civilization in continental Greece, just as ancient as the Minoan epoch of Crete. While not suspecting it himself, Schliemann confirmed the truth of Horace's famous line: vixerunt fortes ante Agamemnona—"Brave men were living even before Agamemnon".

So, finally, did Heinrich Schliemann discover Troy or something else? No one knows. Indignation bursts from archaeologists when they recall Heinrich Schliemann. They write that he was a self- taught person,

carried out digs while not observing any rules and destroyed beyond hope whole cultural strata at the site of an ancient settlement, which he arbitrarily called Troy.

As regard to the Trojan War itself, there turns out to be evidence of its more immediate creators. These were Dictis and Dares Phrygius. Only they didn't live in great antiquity, but in the Middle Ages and wrote not in Greek, but in the Latin language. Even so, their "dry and monotonous account of the facts of the siege" was thought of more highly in those times than "Homer's incredible poem." Not just anybody writes in such terms, but traditional historians themselves do.

The journals of Dictis and Dares gave birth in medieval Europe to a multitude of works which are combined today under the title of the "Trojan Cycle". And their fame eclipsed the fame of Homer until the 17th century itself. "Dares Phrygius became one of the most well-known writers of antiquity".

But, perhaps, Dictis and Dares also were invented? Nothing like it. Both of them are mentioned in Homer's poems. If one recalls that the text of "Iliad" and "Odyssey" appeared for the first time only in the 14th century, then everything falls into place. They really existed and really wrote their journals long before the author or authors of the poems which afterwards mentioned them in their own writings.

There is in the history of the Middle Ages an interesting fact: supposedly in the 8–9th centuries A.D. at the court of Charlemagne there lived the famous poet Englebert. And he bore the name of Homer! Would he one way or the other give his own name to the Greek variant of the description of the Trojan War?

However, we won't insist on this, because there is another fact worthy of mentioning. The 19th century German historian **Ferdinand Gregorovius** in the thorough monograph, *A History of the City of Athens in the Middle Ages,* gives a detailed alphabetized index of the names of rulers, heroes and warriors. Among them is also the family Saint Homer, that is St. Homer, who played a noticeable role in the history of Italy

and Greece in the 13th Century A.D. Representatives of this family were participants of a "Trojan" war of the 13th century. It is fully assumable that one or another of the representatives of this family—a remarkable poet of the 14th–15th centuries—collected and wrote down the family legends of the family of Homers about this war in the form of the two grandiose epic poems.

In any case, the "Iliad and Odyssey" are belated works of art which were created in the Renaissance epoch as the poetic peak of the whole "Trojan Cycle" (Gleb Nosovskiy, Anatoliy Fomenko *Russia and Rome, Volume 1*).

The Trojan War in "ancient" Greece is an imaginary reflection of the Gothic War, which occurred in the early Middle Ages. A detailed comparison of the two wars shows their coincidence even in trifles. We shall cite some of the results of the research described in the book "Russia and Rome".

The Trojan kingdom knows seven kings who ruled in sequence. The first is the founder of the city and all the state. The fall of Troy and the death of the kingdom occur during the seventh king.

The Roman Empire, described by Livy, also has seven emperors who ruled in sequence. The first is the founder of the city and the state. The kingdom comes to an end and Rome is turned into a republic during the seventh.

Both wars are almost equal in length: the first—10, the second—12 years.

The Trojan kingdom was destroyed twice. And these destructions are the only ones in its history.

In the history of the Roman Empire (according to Livy) and its duplicate—Roman Empire III (in the West), there also were two destructions. The second and final is the Gothic War. These two destructions are also those in the history of Roman Empire III.

The two newcomer-strangers Jason and Hercules destroyed the first

Trojan kingdom "Newcomers from the West... captured the city" ("Trojan Legends").

The two newcomer-strangers Odoacer and Theodoric destroyed the "purely Roman" Empire (First Empire), having invaded from the north-west.

After the first destruction, the Trojan empire, in essence, also becomes Trojan: earlier it had been called the Dardano Settlement.

After the first destruction, the Roman Empire in the West changes its name. It is turned into an Ostrogothic kingdom in Italy.

The Trojan name arose from the name of the new king, Troil, who "built more than others in the city and gave it his own name—Troy".

A new name appears at the end of the Roman Empire II—the Emperor Trajan.

The newcomer Greeks complete the second and final destruction of the Trojan kingdom.

The second and final destruction of the Roman Empire III in the West also is the handiwork of the newcomer Greco-Romans.

The Trojan War flared up because of a woman—a so-called offence to Helen, wife of Menelaus, is the cause.

The Tarquin War was caused by an offence to Lucretia. This is most colorfully described by Livy. A quarrel breaks out between the husband rulers of the kingdoms over whose wife is better. "Each extremely praises his own", and the quarrel soon developed into an armed conflict.

In the tale about Troy, Paris kidnaps Helen by force.

According to Livy, Sextus Tarquinius seizes Lucretia and dishonors her...

Don't let the numbering of Roman Empires I, If and III be confusing. In the opinion of the adherents of the new chronology, the real Holy Roman Empire was in the 13th–15th centuries. The others are displaced by the traditional historiography into various centuries and are the

imaginary concoctions of the Middle Ages.

The parallels between the Trojan and Gothic wars are endless. Even the famous episode with the Trojan horse coincides.

What is known about it? It is so huge that several hundred warriors were able to find room inside it. It stands on wooden legs. It in some way got into the city. In "Iliad" it says that the stupid Trojans pulled it into Troy. This is as absurd as the historical joke about the fact that the shepherds of ancient Greece were singing Homer's verses for several hundred years while educated people didn't write down the poems. (Dmitriy Kalyuzhny and Aleksandr Zhabinskiy).

Is there anything similar in the Gothic war? Of course. The Greeks also used guile in the storming of Naples (New Town or New Rome), which they had not been able to take in any way. They penetrated it at night through a huge, recently deserted aqueduct which was a stone tunnel with an exit beyond the fortress walls. In the morning they opened the gates, and the troops of the attackers slaughtered the still sleeping defenders of the city.

The evidence of the fact that the famous Trojan horse is the poetic form of the real aqueduct water supply is not complicated. The first Trojan chronicles which reached us, as we recall, were written in Latin. And in Latin the word "horse" is written "equa," and water is "aqua". That is, practically the same. Moreover, the word aqueduct—"aqua-ductio"—"that which conducts water" is identical to the word "he who leads a horse"—"equa-ductio". A difference only in one vowel.

Therefore, aqueduct also was changed into a perception of the late foreign authors who confused one vowel, in horse, which called into being the blossoming of absurd legends about the Trojan horse.

It must be said that there are a lot of similar events in literature which concern literature (only) and not actual history. Here we only mention the best-known. We already have noted that in the translation of the Old Testament from Hebrew to Greek the Reed Sea, along the

bottom of which Moses led the Jews during the Exodus from Egypt, was turned into the Red Sea, and even remains so in the text of the Scripture to this day.

There also is another famous example, but it is somewhat amusing. **Charles Perrault**, the author of the world-renowned tale "Cinderella," was not writing in the least about a glass slipper which fell off the heroine's foot at the ball. He was writing about a lady slipper, edged with fur. But in the translation from the French, the lady slipper by mistake became a glass slipper, and this was so in keeping with the spirit of the tale, that the slipper has stayed in it forever.

And so the aqueduct in the passing of centuries in the poems was changed into the Trojan horse.

Let us continue, however, the journey through the history of Greece.

The classical period of this story, according to the accepted periodization, embraces the time from the threshold of the 6th and 5th centuries to 338 B.C.

Greece had to defend its distinctive character and right to exist in a struggle with the Achaemenid power, which was expanding into the West. Let us chose one moment in this battle:

In 480 B.C., a huge Persian army and navy under the leadership of King Xerxes invaded Greece. Despite the heroic resistance of a detachment of Spartans headed by King Leonidas in the Thermopylae ravine, the Persians broke through to Central Greece. The population of Athens fled, the conquerors captured the city and plundered it.

The main events occurred in 479 B.C., when the Persians endured two defeats—both on the land and at sea. Greece had been able to defend its independence.

The legendary battle at Thermopylae of 300 Spartans with the Xerxes hordes is well known to the whole civilized world. It is glorified in many works as an example of fearlessness and bravery of a people in a struggle for the freedom and independence of their country. The "father

of history" Herodotus wrote about it in his monumental work, "The Histories", which is devoted mainly to the wars of the Greeks with the Persians.

But whether there was such a battle in actual fact and really whether Herodotus lived in the Sth century B.C. evokes deep and well-founded doubts. Having glanced at Ferdinand Gregorovius' writing devoted to medieval Greece, we will find there a detailed description of the same battle. With only one difference: instead of the Spartans, 300 knights were active in it.

The events in the Middle Ages developed according to the same plan as with "antiquity". (According to the "historic cycle"!) Byzantine and Turkish forces attack the country (1275 A.D.) Much about them is curious, a navy supports them from the sea. They surround the city of Neopatria. The city's ruler, having safely escaped and stealing his way through Thermopylae to Duke Jean la Roche, asks him for help. The latter gathers 300 well armed knights and meets the aggressors in the Thermopylae ravine. By the way, among the knights is Lord de Saint Homer, that is, of the Homers. But this is an aside.

At the sight of the large numbers of enemy, Jean la Roche pronounces the famous phrase: "Many people, but few men." It is well known by the fact that, it turns out, the Persian King Xerxes pronounced it 1,800 years before the duke, when he was preparing to battle with the 300 Spartans. Here are Herodotus' precise words: "Then, one can say, it became clear to all, and especially to the king himself, that the Persians have many people, but among them the men are few".

An absolute coincidence. Therefore, it cannot be accidental. Ferdinand Gregorovius is in some confusion from such a turn: "It seems to me that these words are borrowed from Herodotus... Although this expression was able to enter the duke's head simply at the sight of a similar state of affairs. The author, naturally, is in no condition even to imagine that it is a question of one and the same battle, and that, most likely, Herodotus was writing his book not in great antiquity, but

as early as after the battle at Thermopylae, not earlier than the 14th century. Otherwise, he would not have found out what the most gallant and worthy duke had said.

Ferdinand Gregorovius generally notes quite a few coincidences that occurred in the Middle Ages, with the period of "antiquity". For example, of the sort: "Suleiman, the valiant son of Orhan, crossed the Hellespont by the dark of night in 1345... Here for the first time the Turks gained a foothold on European soil. The Byzantines compared this horde of conquerors with the Persians and even called them that same name". That which they were comparing is not surprising: people always compare something with something. But the fact that they called the Turks Persians defies any explanation. This in any case is what the German masses of the Second World War called the French, recalling Napoleon's campaigns.

The next famous event in Ancient Greece is the Peloponnesian War of 431–404 B.C. It is described in detail by Thucydides, a military leader and Greek historian of that time, in "The History of the Peloponnesian War". The traditional historiography reports that his work became will known in Europe thanks to the Latin translation of Lorenzo Valla and to the English of Thomas Hobbes. That is, according to historic measurements, quite recently. To where did this book disappear over the centuries until it became well- known in Europe? Traditional historiography is keeping quiet.

The historians are saying nothing because of the fact that the views of Thucydides, who is well-known for his aphorisms, are very close to the logical creations of the father of political science, Niccolo Machiavelli (1469–1527 A.D.), who thought that in history one must search for methods of strengthening sovereign power and that its main goal is to serve the interests of the rulers. Thucydides expressed himself more abstractly, but he thought the same way: "History is a philosophy in examples". With such an approach there cannot even be talk about an objective account of the movement of events that took place. This is a

view of a medieval historian who worked to advance certain goals. This although between Thucydides and Machiavelli, in the opinion of the traditional chronology, is the abyss of centuries.

Let us look at what Thucydides writes.

In 431 B.C., a war broke out between the Peloponnesian and Athenian naval allies, which had seized all of Greece and received the name of the Peloponnesus. It continued, with a short period of truce all of 27 years, but Thucydides told only about the first 20 years.

Adherents of the new chronology think that well-known medieval war in Greece (1374–1387), which led to the death of the Catalan state on this country's territory, was its original.

The people of Navarre and the Athenians participate in the 14th century war. A most huge congress preceded it, at which delegates from all the areas of Greece had gathered.

Sparta and Athens collide in the Peloponnesian War. The congress of deputies of the Peloponnesian Alliance preceded it.

In both cases, the war started a year after the meetings.

In the Middle Ages, the Peloponnesian and Corinthians invade the enemy's territory first. The Corinthian principality is the strongest in Peloponnesia in that epoch.

The Spartans (Peloponnesians) headed by the Peloponnesian Alliance attack Athens.

In both cases, Athens held out in the first military period.

In both cases the war bears a violent nature. Both Gregorovius and Thucydides write about it.

At the end of the war of the 14th century, Nerio Acciaiuoli becomes the leader. A successful military leader, a fine diplomat. His forces capture Athens in particular.

At the end of the Peloponnesian War, the Spartan fleet commander Lysander advances into first place. A successful military leader, a fine

diplomat. He destroyed the Athenian state in particular.

The storming of Athens in both cases is identical.

The victor Nerio establishes a new political order—tyranny. He is now called "the Athenian Tyrant".

After the victory, Lysander introduces in Athens "the tyranny of the thirty". This period in the history of the ancient city also is called: "the government of the thirty tyrants"...

The coincidences fall as if from the horn of plenty in the hands of the goddess Gaia.

The fact that brought itself to the attention of the adherents of the new chronology is that Thucydides in his "History" described three eclipses which occurred in the Mediterranean Sea area during the war. In as much as eclipses occur with invariable precision and regularity over the course of thousands and thousands of years, it appeared possible to determine exactly which centuries, and in particular in which years these astronomical shows took place. It turned out that in the temporal segment from 900 B.C. to 1700 A.D. there are only two precise astronomical possibilities, and both of them are in the 11th century. In the first calculation—for the 1039th, 1046th and 1057th years. In the second, for the 1113th, 1140th and 1151st years. In both cases, the triad covers 18 years each and the intervals between the eclipses coincide. There has not been such a triad of eclipses in the last 2,600 years of precise astronomical calculations.

It is useless to argue with astronomy. Therefore, one may say unambiguously that there were no such eclipses in ancient Greece. Consequently, there wasn't even the Peloponnesian War itself. True, the eclipses also don't occur for the years of the medieval war. But as has been discovered by the adherents of the new chronology, a displacement of temporal segments happened steadily in the traditional historiography, called chronological shifts, when several real events are mixed up onto one whole and later placed in the distant past.

The mathematical methods used in the analysis of traditional history have shown that these shifts and carry-overs are not random, They have approximately the same magnitude and are found in hundreds of cases. And what is more, they are completely in accordance with both the "historic cycles" and Masonic numerology with its magical numbers. The graphical representation of the Scaliger chronology, created by contemporary scholars, even looks on the surface like symbols of masonry—the compass (Greek history) and the set square (Roman history.) This, as Dmitri Kalyuzhny and Aleksandr Zhabinsky write, is the "composite center" of Scaliger history. (*The Other History of Wars*).

Moving further along the time scale, we come to Alexander the Great. In the traditional history it is recounted that a new force gradually ripened in the north of Greece—the Macedonian Empire.

With King Phillip II (359–336 B.C.) it achieved power that had been unknown earlier.

Athens led a battle with Phillip. But, despite desperate resistance, they suffered defeat.

As early as with Alexander's father war starts with the Persians. However, the murder of Phillip in 336 B.C. postponed the realization of the Eastern Crusade for some time. Having come to the throne, Alexander cruelly dealt with the father's killers and possible pretenders to the throne.

In the spring of 334 B.C., the Macedonian army and allied Greek detachments ferry to Asia Minor. Alexander's army was considerably inferior numerically to the Persian, but won after a pitched battle, and the way to Asia Minor was opened to Alexander.

Having finished its conquest, Alexander entered Northern Syria. Here he had once again to meet with Persian forces—this time King Darius III himself stood at their head. The Macedonians succeeded in winning the battle that ensued in the fall of 333 B.C. near Issa...

Later, Alexander captured the Phoenician Coast, where Tyre rendered

the most stubborn resistance, but in 332 the city was taken by storm. The capture of Gaza opened the way to Egypt, the Satrap of which, not having sufficient forces for resistance, surrendered.

During his stay in Egypt, Alexander founded a city in the Nile delta, giving it his own name. He completed a pilgrimage to the oracle of Ammon in the desert, priests of whom declared Alexander as the son of Ammon, having recognized, consequently, his divine parentage. Thus his power over Egypt received a divine basis.

In the spring of 331 B.C., Alexander moved to the north. Crossing the Euphrates and the Tigris, he approached the small town of Gaugamela, and here on 1 October 331 B.C. occurred the decisive battle. Although the Persian army was stronger than at Issa, the Macedonians succeeded in routing it.

Now Alexander already had been dreaming about worldwide rule. He had conquered vast areas along the Indus River, but nevertheless, he did not succeed in completing the Indian campaign. The army, exhausted by the campaign, refused to go further. Alexander turned back with the remnants of his army to Babylon.

The king's policy at that time was directed at the unification of his huge state. A broad campaign for the founding of new cities in the conquered territories is put into practice (Alexander viewed them as the strong points of his power.) He also was preparing for new campaigns. However, at the high point of these preparations, Alexander dies in 323 B.C. from a fever at the age of 33.

A fine subject, worthy of the pen of a great writer. A whole epic, compressed by us to the dimensions of one page. But, alas, it is not original. The empire of Alexander the Great has too many of the same features as the Osman (Ottoman) Empire, which was founded in the 15th Century by Mahomet II. He conquered countries just as it is described in the legends about the Macedonian. In a comparison of the maps of the Osman Empire and the Macedonian empire, it is clearly visible that the European and Mediterranean borders of both conquests practically

coincide.

There are overly curious pages in the medieval writings and manuscripts connected with the Macedonian and Mahomet II. In some Turkish documents of that time, Mahomet II is glorified as Alexander! In others—of European origin—Alexander the Great, as we already have mentioned, pays compliments—to France (!) Monks are present with crosses and thuribles during the funeral of the great conqueror. From the point of view of the traditional historians, all of this is absolute nonsense.

It is not difficult to understand the contemporary historians when they write, that in the Middle Ages "the notion of chronological consistency almost was lost... Everything in this world takes on a fantastic coloring. The coarsest anachronisms and the strangest fabrications get along peacefully". The basis for such a conclusion is the same: the medieval evidence does not correspond to the layouts of Scaliger and Petavius. Well, and since they do not correspond, then, consequently, in the Middle Ages everyone was going crazy together and had undertaken to write history. And the medieval author, Fredegarius Scholasticus even pointed to King Priam (from the legendary Troy!) as a personage of a previous generation. Scholasticus already had fully lost his bearings in the centuries and the adherents of the traditional chronology are at a loss how to react.

As we see, the documents of that time are full of names which supposedly belonged to distant ancestors. This seems absurd and laughable, because today the notion reigns that in the Middle Ages names were distributed that weren't in "antiquity". A mistaken notion. Books, messages, and letters of that time are evidence of it. For example, Georgius Phrantzae in "History" names his contemporaries: Antioch, Demetrios, Dionysius, Minos, Cleope and so forth. Nil Sinayskiy in that very same period writes letters to the monks Demosthenes, Apollosius, Aristocles, Aristarchus and the like. An obvious "antiquity"! But it shows only that not only various events, but also the names of their heroes were replicated and referred to in the distant past, according to the historic

cycles. (Anatoliy Fomenko, Gleb Nosovskiy *Which Century Is It Now?*).

In history textbooks it is emphasized that the time of Alexander the Great was noted by many important achievements in Greek literature, science, philosophy and art, and it is connected with the creation of such prominent thinkers of antiquity as, for example, Plato and Aristotle. And generally, then a significant phenomenon sprang up in the history of ancient Greece which was called the Hellenic period. It is acceptable to examine it as the expansion of Greek culture in the countries conquered by the Macedonian.

The 15th century A.D. is in no way distinguished from antiquity in this regard. The fall of Byzantium and Greece and the formation of the Osman Empire caused the Hellenism of the Medieval era, which is well known in history, to spread throughout all Europe. Ferdinando Gregorovius writes:

> "From the moment of the fall of Hellas, the story of the Greeks is split: one into their enslaved motherland, the other into exile... they came to be resettled in strange countries in masses. The West accepted them hospitably... Their religious aristocracy found refuge in the capitals and in the educational institutions of Italy, bringing Greek literature here anew".

Everything is correct except the word "anew." There was nothing "anew", everything was for the first time. And that which is ascribed to antiquity is a duplicate of medieval events and personalities. A duplicate even of Plato.

Supposedly it is known of traditional history that "Plato was the greatest representative of the idealistic school in ancient Greek philosophy. He created the Academy—a school of philosophy in which his students were united. The notion of ideas became the basis of Plato's instruction—of the eternal and unchanging image patterns of things, the weak reflections of which are the subjects of the real world" (Encyclopedia).

It is thought that his instruction died in order to reappear several hundred years later in the famous Plotinus (205–270 A.D.). His name, it is clear, is absolutely accidental, and practically identical to Plato's name. Then Platonicism again for some reason dies, in order to be reborn as early as the 15th century in the teaching... of Pleton! He also is almost Plato and also a famous philosopher, writer and public figure.

For fullness of the picture, let us say that Plato's ideas appear out of nowhere for the first time in particular in the 15th century, at the high point of Pleton's activity, and that Pleton organizes in Italy, in Florence, the Pleton Academy—an exact analogue of the ancient Platonic Academy. And the fact is of interest that Pleton writes "Utopia," as did Plato, and also "A Treatise on Laws", following in everything his own "ancient" predecessor, the author of the treatise "Laws". At the same time, the Pleton of the 15th century, as also the ancient Plato, promotes the idea of an ideal state.

The traditional historians know all this well. All the examples cited by us have been taken from their own works. It would seem the conclusions suggest themselves: the ancient Plato is the duplicate of the medieval Pleton! But no, it is impossible to violate Scaliger's chronology, and therefore, Plotinus and Pleton are declared Neoplatonists, that is, followers of Plato.

The development of art in the 4th century B.C. reflects the new phenomena of Greek society; it is said in the solid works devoted to antiquity. Greek sculpture knows many prominent masters (Scopas, Leochares, Bryaxis, Praxiteles, and Lysippus). Their works supposedly have been found as a result of various excavations, often just "by accident." Travelers bring them to museums and merchants sell them travelers who, heaven knows by which routes, have obtained these "antiques" from some kind of unknown secondhand dealer.

But here is the trouble: from time to time it turns out that some or the other works are counterfeit. From century to century skilled craftsmen are discovered who work "like the old days" in order to earn their daily

living. A great number of books have been written about the counterfeit industry, no less fascinating than the detective stories of famous writers. At that, they tell only about those cases when counterfeits have been discovered. And how many have not been discovered! Here are only several subjects.

We already have talked about the origin of a series of "ancient" sculptures. Even the great Michelangelo sinned with counterfeits in his youth. He created a figurine of Cupid and at the suggestion of a friend sold it as an antique original. The forgery presently was uncovered, but the sculptor was already well known: they thought that he was able to "ascend to the mastery of the ancient sculptors".

The famous Benvenuto Cellini told in his own autobiography how he created vases which were declared as antique: "By this little job I obtained much". There were sculptors who even specialized in this source of counterfeits. One of them was so successful that he merited the nickname Antico.

Israel Rouchomovsky was famous in the 19th century, the author of a whole series of "antiques." The Louvre bought the "tiara of Saitapharnes" from him for 200,000 francs as an original of 3rd century B.C. Grecian art. Only later did it become clear that the figures on the tiara were copied from pictures out of an atlas of cultural history published in 1882. They were made so skillfully that they didn't believe Rouchomovsky when he announced his authorship of the tiara. Then he produced a series of "antiques" of his own productions and the museum gave in.

They called Alceo Dessena the king of the antique forgery. He had a special workshop which flooded the worldwide market with counterfeit antiquities: "Athenian" statues, sculptures "a la Gothic," and statuettes "three thousand years old." Afterward Dossena exposed himself. The fact is that he, as did Rouchomovsky, had been using the services of a firm for marketing in "antiquities" and became dissatisfied that they paid him so little. And he decided to take revenge. But they didn't believe him! Then, in 1927, he shot a film about how he made an "antique"

statue of a goddess. Only here did he convince everyone.

In 1937, a certain Honon, while plowing a field not far from Brizet, found a marble statue of Venus. Specialists unanimously proclaimed it a work of the first century B.C. Honon received 250,000 francs for a "creation of Praxiteles or Phidias". But in 1938, the sculptor Francesco Cremonese declared that he had hidden a statue of his own execution in a field. And he proved this. And he had completed the forgery in order to show to everyone of what he was capable as a sculptor.

Though, as regards "ancient" sculptures and other works of "antiquity", one can manage even without these examples. It is enough just to glance into the textbooks and study aids for specialists who talk about the properties of natural stones.

Here is what is said about marble: "A stone, like metals, subject to corrosion. The stone's corrosion appears in the form of peeling, splitting, swelling and a loosening of the rock, the appearance of cracks, splotchiness, cavities and scabbings, discoloration or coloration of the stone's surface in dark tones, the appearance of brown and greenish spots of organic origin.

Among damages of the surface layer one also can pick out a sugary and scaly destruction of the stone. The sugary disintegration of marble is caused by the uneven disintegration of the surface layer. At the same time, the rough surface of the stone resembles the texture of sugar.

... It is necessary to note that the Italian, Greek, and Turkish classifications of the stone do not use the term "marbleized limestone". An overwhelming quantity of limestone is called marble".

The durability of limestone is 120 years. The durability of real marble is up to 300 years! It is worth scrutinizing marble sculptures which are displayed in museums as authentic works of two millennia ago and right away it will become clear when they were made,

And, finally, about archaeological monuments. For the start, let's say that the first catalogue of inscriptions and local names of monuments in

Athens was established just in the middle of the 15th century. But the fateful lot of a majority of originals befell it: the catalog was lost! If one doesn't know that in particular the traces of the subsequent forgeries were wiped out, then one may think that the evil fate from the Greek myths had risen in earnest in the Middle Ages. Contemporary specialists are acquainted only with the mention of the catalog in the works of the latest authors.

Rare photo of Acropolis, 1865. You can see lots of shambles. Huge piles of stone and macadam, which "flowing down" in some places from the walls of fortress. On the left of the picture you can see a medieval tower. Acropolis as others buildings were transformed from medieval ruin to antic one. All neighboring buildings were destroyed.

Ferdinand Gregorovius notes, "Over the course of time, the original names of the majority of ancient Athenian monuments, of which in many cases only individual ruins remained, were forgotten." One can understand the historian's assertion. According to his ideas, the monuments had to be those named in the "ancient" writings. And living people were calling them by other names! That means that they had forgotten the original names. Ferdinand Gregorovius does not offer other alternatives. That they must have named the monuments themselves is, in the opinion of the traditional historians, absurd. They considered the remnants of the Olympion in those days as a b: "since no one knew that it is the ruins of the once world renowned temple of Olympus. Ciriacus (the compiler of the first catalog) calls these tremendous ruins 'Adrian's palace,' as the Athenians themselves called it ..."

In 1678, Babin didn't know where the temple of Zeus was in Athens; the Academy, Lyceum, Stoa and gardens of Epicurus had all disappeared without a trace. In the times of Ciriacus, they called some kind of a group of basilicas "the Academy," the location of which it is impossible to determine... They located the Lyceum or Aristotle's didascalion in the ruins of the theatre of Dionysus... Ciriacus copied the Greek inscription here, not mentioning the great philosopher... The ruins near Callirhoe

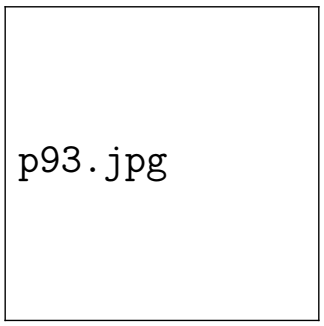


Figure 4.1: Rare photo of Acropolis. 1860. It is the view of the part of Acropolis after a destruction Medieval bulwarks. You can see a foundation of Athenaeum's temple and Medieval tower behind it. The tower would be destroyed some later. You can't fined any traces of the Middle Ages.

turned out to be the remnants of Aristophanes' stage.

The traditional historiography, thus, supposes that not only were the authors of the medieval writings great muddleheaded persons and dreamers, but also simply the residents of Athens. The whole world knew of the Olympic temple, but they didn't even guess that it was located in their home town. And they didn't have the slightest idea where the Academy and the gardens of Epicurean were located. Moreover, they considered the great comedian Aristophanes almost as their own contemporary. As they did far too many other figures of "antiquity".

They were not dreamers. They were guided by personal recollection and real knowledge, not by what the creators of "antiquity," who were in no way satisfied with the Cir s catalog, wanted to find in Athens to write about, later.

As sad as it is to part with the usual ideas absorbed while still in school about Ancient Greece, one needs to recognize that it is only a reflection of medieval Greece. Not always precise, often even distorted, but in any case—a reflection.

It is modem view of Acropolis from above. "Antique" buildings, which were left to restorers, were lesser part of the complex of buildings, which located on the top of a rock in the Middle Ages. "Antique view" was

built up.

5. From Romulus to the Middle Ages

CHAPTER FIVE

The history of Rome occupies a dominant position in the traditional historiography. In essence, the actual history of "Rome" is the history of Europe, inasmuch as all tribes and peoples who were living there in the past were connected, one way or another, with the Roman Byzantine Empire: they were included in it, fought with it, entered into alliances and so on. Therefore, every line in this was of great significance to the countries which arose from the ruins of the Empire in the Middle Ages. At that time, situations were developing steadily which had to do with the succession of power within the states or with the capture of land which the states wanted to add to their own possessions. In each case the question inevitably arose: but on what basis?

This in itself is another reason why in all the leading European countries, with such energy, on such a grand scale and with such inventiveness fabricated documents, letters and compositions of "ancient" authors in the Middle Ages about the glorious history of the "Roman Empire" and about the connections with it of this or that royal dynasty which, supposedly, was the rightful heir of the Roman emperors.

This process started in the 14th century and continued into the 16–17th centuries. The 18th century, which is notable for its accumulation of materials and the start of scientific and critical work on sources (Giambattista Vico, Charles Montesquieu, Johann Winklemann, Gotthold Lessing and others) marks a turning point in the study of antiquity.

So thinks the traditional historiography. And it is right. In particular, in these centuries the adherents of Scaliger-Petavius concluded the manufacture of "sources". They deposited these, in accordance with the theory of "historic cycles", at various points in the distant past. And thus the 19th century witnessed, as a result, the birth of "true historical science".

In the 19th century, the German science of "antiquity" shows up first in Europe. Germany was becoming the recognized center of worldwide antiquities study and occupied this place for the whole century. German science is represented by a whole galaxy of scientists: these are the founders of the scientifically critical historiography of ancient Rome: Barthold Georg Niebuhr (1776- 1831), Wilhelm Drumann and Albert Schwegler (the works of whom became the immediate forerunner of Theodor Mommsen's Roman History), the founder of the study of history of Hellenism Johann Gustav Droysen (1808–1884), the historian of Greek culture E. Kurzius, and also specialists on Rome W. Inje (1868–1890), Karl Wilhelm Nitzsch (1818-1888) and others. At the end of the 19th century such specialists as Eduard Meyer (1855–1930), Ulrich von Wilamowitz-Mollendorff (1848–1931), Georg Busolt (1850–1920), Karl Julius Beloch (1854–1929) and many others appear.

Theodor Mommsen was one of the central figures in the background of German science. He expended much energy and many years to "writing of a brilliant, highly artistic, broad-scale deeply politicized historic composition which is *The Roman History* (*Romische Geschichte*)". Such is the evaluation of the modern historiography. The combination of high-level scientific and artistic data makes Mommsen's work a unique literary product, the historians note. It is notable that in 1902, *The Roman History* was awarded the Nobel Prize for Literature.

In their works, both Theodor Mommsen and all the remaining antiquities authorities relied, naturally, on the sources which were considered authentic. The main ones were the compositions of Livy, Plutarch, Herodotus and other "ancient" authors. What kind of a picture was

painted by them?

Let us recall briefly some landmarks of Rome's traditional history, using *World History* by **Oscar Eger** (2000.)

Everyone knows that at first a rule of kings was established in Rome, there were seven of them and the first was the legendary Romulus. Of the she-wolf which suckled him and Remus and conferred a special monument in the "eternal city", any educated person of course knows. But not everyone knows that the world "Rome" means merely "fortress". And it has no relationship to Romulus and Remus. And Romans were called at first not the residents of a capital, but the people who live in a fortress. In any fortress!

The famous *Salic Law*, an extremely ancient document in which is laid out the basis of Germanic law, is evidence of this. As the commentator writes, in it "except for the bad, Barbarian Latin language and counting in Roman solidi and denarii, in essence, the Roman influence almost is not felt. The ancient Germanic law appears before us, directly reminiscent in some parts of the features of a way of life and dispositions, which existed in the ancient Germans as early as several hundred years before their intrusion into the Roman Empire".

So, in the *Salic Law* the notion of "Romans" doesn't in the least mean "citizens of the Roman Empire". "Roman" means one of the classes of a Barbarian community. In the document it states:

> "§1. If any one have assaulted and plundered a freeman, and it be proved on him, he shall be sentenced to 2,500 denars, which make 63 shillings.
>
> §2. If a Roman have plundered a Salian Frank, the above law shall be ordered.
>
> §3. But if a Frank have plundered a Roman, he shall be sentenced

> to 35 shillings".

As we see, a robbed Roman is not valued very highly. Another thing, if a Roman is honored to be a royal dinner companion. Here the stakes are much higher:

> "§5. If any one have slain a Roman who eats in the king's palace, and it have been proved on him, he shall be sentenced to 12,000 denars, which make 300 shillings.
>
> §6. But if the Roman shall not have been a landed proprietor and table companion of the king, he who killed him shall be sentenced to 4,000 denars, which make 100 shillings".

So, who are such Romans? Townspeople who live within the city's wall, who are attached to the city. But who have a chance to have land. They are fully respected and can eat with the king, and perhaps, even have supper, too. What relation does this have to the "Eternal City"? None.

The "universal history" further recounts that the Roman Republic existed for almost 500 years after the kings. Why one form of government replaced another and what the objective reasons for the fundamental change of the social order were, the history textbooks do not explain. From the time of the late Middle Ages until the 21st century, all political cataclysms have such reasons. But here in antiquity, in the opinion of the historians, states were able just to become at first monarchies, and then republics and then tyrannies and then something else. It all depended on what the senate of that very Roman Republic was like or what kind of ambitions one or the other lucky military commander had.

It says this about the famous Gaius Julius Caesar:

Gaius Julius Caesar was the first person in the Rome which was becoming an empire who was able during a civil war to win a political

victory over his enemies. He undertook grandiose construction, erected the Forum, the Temple of Venus, and he gradually prepared the people of Rome for his future coronation.

However, Caesar was unlucky; in March 44 B.C. he was murdered during a meeting of the senate. He was able only to say the famous: "Et tu, Brute?" Instead his nephew Octavian had better luck. The latter laid the foundations of a new state—of a principate. The new form of rule implied an absolute monarchial power.

Supposedly the great poets Horace and Virgil and the historian Livy created their works in the times of Octavian Augustus.

Afterwards, quite a number of different emperors ruled. In 49 years, 70 rulers were placed on the throne. The service of the emperor Constantine is noted especially: he supposedly in 313 published the Edict of Milan, which officially recognized the Christian church. Having been Baptized, Constantine becomes the first Christian ruler of Rome. And there on the location of the city of Byzantium, he founded Constantinople, the state's new capital.

Theodosius I became the last emperor of a united Roman Empire. He died in 395, leaving after him two sons who divided the great empire between themselves into the Western and the Eastern.

The history of Rome does not end here. There was one more Roman Empire, but Holy, and not so long ago, in the Middle Ages. It was founded in 962 by the Saxon king, Otto I by means of the capture of Northern and Central Italy. In the 10-13th centuries Germany, a large part of Italy, and the kingdom of Burgundy were included in the empire, and Bohemia was a vassal dependency. In the subsequent centuries, the title of emperor ever more lost power and changed into an honorary title, but the "Holy Roman Empire" is an ephemeral state formation, the formal and factual territories of which declined steadily. In 1806, the last emperor, Francis II, renounced his title and the empire formally ceased to exist.

This is the backbone of Roman history, if one does not pay attention to the prominent literary merits of the products both of Theodor Mommsen and other antiquity authorities. We are talking with the least irony possible about literary interest, since these historians could only follow the traditions of all who had written about Rome for some time. No one was able to manage without the literary element, that is the purely artistic techniques, since there are too many temporal lapses, contradictions, dates that don't interface, and simply nonsense contained in the sources with which they worked. In order to overcome or to avoid them, a great deal of a writer's talent was needed.

We shall explain why these lapses, non-interfaces and contradictions arose. Many people in many countries labored over the creation of compositions of "antiquity". And, what is very important, over the course of several centuries. There was no coordinating center, and there could not be. Often "ancient" compositions appeared in answer to a momentary political request, and they were different in various countries and in various epochs. Each of the authors pursued his own goals, not worrying about whether what was written by them already had been recognized by their colleagues.

Therefore, they were at a loss with the conscientious research of the 19th century of the Theodor Mommsen type when they sincerely and honestly tried to gain an understanding of the history of "ancient" Rome. Since it was not within their conceptual means to go beyond the framework of the Scaligerian chronology, they endeavored to at least bring some measure of order to the conglomeration of facts and supposedly ancient reports which represented a "study of antiquities." By the way, they are trying still. And, when literary talent already is insufficient, when the faults of the "primary sources" are too obvious, they subject them to destructive criticism.

For us, this criticism is one more convincing proof of the full inconsistency of the traditional "ancient" history of the real history of peoples.

We already have quoted Theodor Mommsen's opinion about the nonsense in the tales of the various activities of "ancient" Rome. We shall add several more quotations:

> "The lie in the numerical data was driven from Valerius Antias systematically all the way into the modern historical period... Alexander Polyhistor set the example how to organize the missing 500 years from the fall of Troy to the rise of Rome in the chronological connection... and fill the interval with one of those vacuous lists of kings who, unfortunately, were in such demand by the Egyptian and Greek chroniclers; judging by all the data. In particular he summoned into the world the Kings Aventinus and Tiberinus and the Alban family of Silvius whom the progeny subsequently supplied with their own names, which were determined by periods of reign and, for greater clarity, even with portraits".

One can call the characterization of Polyhistor, the Egyptian and Greek chroniclers, and at the same time even the progeny under which Theodor Mommsen had in mind his own predecessors and colleagues in the profession "scathing". It is too bad that Theodor Mommsen did not guess that such a method of compiling history was defining their own method. There was no other!

The historian **N. Radzig** complains about the difficulty of the Roman chronology-base for the chronology overall:

> "The thing is that the Roman chronicles have not reached us, and therefore, we are supposed to make all our assumptions on the basis of Roman historians and annalists. But even here... we confront great difficulties, from which the main one is the fact that we even hold the annalists in an extremely poor light."

There is one more example of criticism of the "primary sources" in the works of the most traditional historians.

Eduard Bickerman: "Inasmuch as there are full lists of Roman consuls for 1,050 years... then it may be easy to determine the Julian date for each of them under the condition that the ancient dates are reliable". The stipulation "under the condition" is significant. The author is not completely certain of the reliability of the ancient dates, inasmuch as they rely on the date of the "founding of Rome". And it is unknown. Various authors name various dates with a variation, as already has been mentioned, of 500 years! And this causes a variation throughout the consul list and, consequently, a similar variation of all Roman history that is organized according to this list.

It is thought that in the Roman fasti was observed chronologically an annual (that is, through the years) record of all officials of ancient Rome. The Russian historian **G. Martynov** asks rhetorically:

> "But how then does one reconcile with this the permanent disagreements such as we meet in Livy at every step of the way in the names of the consuls, and what is more, their frequent absence and, in general, the complete arbitrariness of the choice of the names? ...The fasti are dotted with irregularities which, at times, make them impossible to grasp. Livy already had recognized the unsteadiness of this main foundation of his own chronology... One must recognize that neither Diodor nor Livy have the right chronology... We are not able to trust the linen books, relying on which Licinius Macer and Tubero give completely contradictory directions. The most, apparently, trustworthy documents, and those, with a more careful inspection, turn out to be spurious— forged much later".

The historians make mention of Livy both with a kind and unkind word rather often.

He is an "ancient chronicler," the author of the book "A History of Rome from its Foundation". More precisely, of books, inasmuch as Livy wrote supposedly 142 books, but only 35 have been preserved. That too is a lot, especially when one considers that Livy's works became well

known only in the 15th century.

Livy (59 B.C.–17 A.D.) belongs to that brilliant galaxy of writers and poets, thinker and historians, to whom it is acceptable to ascribe the so called golden age of ancient Roman literature. Livy was a younger contemporary of Cicero, Sallust and Virgil, and the older of Ovid and Propertius, and almost of the same age as Horace and Tibillus... his worldwide fame is based on a single composition which has been preserved in a form far from complete, and which by tradition is accepted as "A History of Rome from its Foundation".

The literary merits of the composition (again literary!) are noted especially:

"...in the spiritual possession of every cultured European are bright images created by Livy of the people of that epoch—Brutus, Hannibal, Cato the Elder, Fabius Maximus, and the scenes filled with the profound drama of Lucretia's suicide, the route of the Romans at the Caudine Forks and so on stagger the imagination."

"It is impossible for one to imagine the European cultural tradition too without memorable speeches—of the Tribune Canuleius to the people, of the consul Flamininus to the Hellenes, of the military leader Scipio to the legions and of many, many others".

And the literary level is indeed high. And this compels one to think about the question, just what product and when as a matter of fact did Livy create. Traditional historians define his intention thus:

"Livy—to a greater extent than any other of the ancient authors—is the creator of a majestic reading and ideal portrait of ancient republican Rome, the motherland of civil and military heroism, the embodiment of a perfect social structure, a citadel of laws and truth. This portrait is found to be in blatant contradiction to immediate historical reality: Rome lived by war and for war, greedily capturing ever new riches, ever new cities and countries; the power was concentrated in the hands of the aristocracy, and the people in fact crowded out of the determination

of state affairs; the laws steadily and cynically were violated by the rich and the strong".

Everything is correct except one thing: it wasn't "ancient" Rome that lived by war and for war, but Livy's modern medieval Europe! And he, a man of letters of the 15th century, created, using the modern language, a utopian novel, having expressed in it his own dreams of the best state structure, of brave and magnanimous peoples and of a "golden" age in Europe's distant past. In those times many wrote of Utopia and dreamed about the ideal society, free of those abominations with which their life so abounded. Many supposed that such a society had existed at some long-gone time, and they determined that, if they could not return to it, then at least they could take it as an example to emulate.

Livy wrote about this directly:

> "... either a fond partiality for the task I have undertaken deceives me, or there never was any state either greater, or more moral, or richer in good examples, nor one into which luxury and avarice made their entrance so late, and where poverty and frugality were so much and so long honored. The less wealth there was, the less desire was there; of late, riches have introduced avarice and excessive pleasures a longing for them—amid luxury and a passion for ruining ourselves and destroying everything else."

In contrast to other Utopias, Livy used the realities around him in the "History of Rome" so that it would be more convincing. This allowed, in addition, the appearance of "historical cycles." It is very convenient, inasmuch as when you use it, it is completely unnecessary to know the names of all the consuls and to put them in order. It is perhaps, as G. Martynov expresses it, to allow a "full arbitrariness".

Livy is not to blame for the fact that the followers of Scaliger declared "History of Rome", as also Homer's poems, an ancient historical document.

The facts indicate that Livy is from the 15th century, a contemporary of the great Utopiast, Thomas Moore. For example, in particular at this time lived the historian Tito Livio do Forli, who compiled a biography of King Henry V, about which the chroniclers testify. One can find other Livys, too. Such as Titus Livius ("The Respectable Libyan"), Titus Livius di Padova, et al. It is fitting to speak in detail about Livy since, as the historians themselves confess, "he ... remains our chief source for the history of republican Rome. The majority of facts which are reported by Livy find direct or indirect confirmation in other sources and can be considered fully reliable. Not one person... who wishes to see the history of Rome of the kings' epoch, and of the early and middle republics, can manage without Livy's compositions".

And we shall not manage without him either. But this will be in order to see what happened in medieval Europe beyond the events of "ancient" Rome.

The adherents of the new chronology conclude that the reinterpreted history of the Holy Roman Empire is reflected in the history of the Roman Empires which are ascribed by the traditional historiography to ancient times and antiquity. And what is more, according to the laws of the repeating "historic cycles", Therefore, the "ancient" Romes are designated as Empire II and III. (Gleb Nosovskiy, Anatoly Fomenko *Russia and Rome, Volume 1*).

There are almost innumerable parallels between these Romes. Here are a few of them, which are taken from the three "Roman Empires".

Ancient Rome	Medieval Rome
Livy places the "Tarquin Period" at the end of the "King's Rome" and describes the Tarquin War and the exile of the Tarquins from Rome. As we already have said, this basically is the Gothic War of the 13th century.	After this war, Livy describes "republican Rome" In Italy. II is a copy of Italian Rome of the 14th century, when elements of republican government appeared there in the stale structure.
Lucius Sulla, who received the official title Restitutor Urbis "Restorer of the City" ruled in antiquity (no one else had such a title in the Empire of Caesar.) Plutarch calls him emperor of Rome. The senate proclaimed him dictator. Sulla in fact established the Roman Empire (I) after a period of anarchy and republic and became the first emperor of the Empire of Caesar.	Lucius Aurellianus, who received the designation Restitutor Orbis— "Restorer of the World" ruled the empire in the Middle Ages (no one else in the Diocletian Empire had such a title.) The senate proclaimed him emperor under pressure of the troops. Aurellianus "restored" the Roman empire after severe anarchy. He became the first emperor of the Diocletian Empire.
After the death of Sulla in "ancient" Rome, civil war again flared up. Two brilliant military leaders are promoted, Junius Brutus and Marcus Aemi- lius Lepidus. The troops of both military leaders are crushed. The duration of the strife is nearly a year.	After the death of Aurellianus, the stability of the state authorities in the medieval empire is again disrupted. Two new emperors are promoted Flo- rian and Probus. Florian's troops are crushed. 'The duration of the strife is nearly a year.

After the strife, Marius Quintus Sertorius comes ito power. He ruled six years. He is murdered as ‘a result of a conspiracy.

‘The same thing happens in the Middle Ages: Probus becomes emperor after the strife. He ruled six years. He is murdered as a result of a ‘soldier’s mutiny.

Two years of severe strife paralyzed ancient Rome. The famous revolt of Spartacus took place. The most brilliant figures of those years| are Pompeius and Crassus.

‘After Probus there also are two years of severe! ‘strife. And two military leaders also are selected, true, they are named differently: Aurelius Carinus and Numerianus.

After the strife in 70 B.C, Gnaeus Pompeius Magnus Triumphator, organizer of the first trium- virate, becomes emperor. They call the time of his rule the epoch of the “Prinicpat of Pompey”. He was declared a god even while alive. He ruled 21 years. Then the senate deprived him of all power.

The very same history is repeated in the Middle Ages, but only with Diocletian, the organizer of| the first Tetrarchy. They call the time of his rule the “Epoch of the Dominatus” He was declared divine even while alive. He ruled 21 years. Then he abdicated power.

After the dethronement of Pompeius strife lasted 4 years. Julius Caesar comes to power. He rules one year. He adopts and raises 19-year- old Octavian who becomes the famous Augustus and will be ranked among the demigods.

After the abdication of Diocletian there is four years of strife. Constantius I Chlorus has power. He rules one year. He raises to the throne his 20-year old son Constantine who becomes the famous Augustus and will be ranked among the demigods...

And so page after page and period after period are repeated in the history of the "Roman Empires".

A question might arise: If the parallelism is so obvious, then where have the historians in later times been looking? It would be completely in error to regard them as people who fail to observe elementary scientific honesty. On the contrary, the honesty and decency of many of them is above suspicion.

The answer has to do with the fact that this parallelism appeared with such clarity only in our own time, when numerous historical works were analyzed with the help of mathematics. In order to uncover it, the most complex mathematic calculations were necessary, along with the use of the newest methods and computer technology. Gleb Nosovskiy and Anatoly Fomenko, from the works of whom many other examples also have been taken by us, have carried out such work.

The unprocessed "ancient" material is full of eloquent details, bright and unique: the authors were talented men of letters, and these details create a convinving impression of unique events. Mathematicians have coded hundreds of chronicles and compiled computer programs over a number of years. Using these, they have uncovered the salient patterns in the texts and weeded-out the secondary data. Only when this was done did the clear parallels and repetitions in the events of the different epochs appear before us.

According to the calculations of the mathematicians, *74 percent* of Livy's text, which relates to the Tarquin War, "has turned out to be settled by the parallelism discovered".

That is, almost all Livy's tale is a phantom reflection of medieval events.

The calculations show that Italian Rome was founded as a capital only at the end of the 14th century ; that the Gothic-Tarquinian War occurred within the Byzantine Empire in the 13th century and that its epicenter was New Rome. Then, and only then, when one part of

Byzantine history was shifted (on paper) to Italy, the Gothic- Tarquinian War was shifted, simultaneously, to Italian Rome.

Among the fundamental works on the history of Rome are also numbered the products of the "ancient" writer (supposedly 46–119 A.D.) Plutarch, no less famous than Livy. His *Comparative Biographies*, in the opinion of the traditional historians, are fonts of knowledge of antiquity and of ancient Rome, inasmuch as he supposedly used sources now inaccessible to science for the compilation of the biographies of famous Greeks and Romans. ("Ancient Writers," St. Petersburg, 1999).

But what did Plutarch himself write about himself and about the purpose of his creation? He wanted to create a "model of the mutual respect" between Greeks and Romans and therefore, brought together biographies of the famous men of the two countries. His goal was to compel the reader to admire the heroic deeds of these heroes, and to emulate them. That is, he pursued a particularly educational goal.

It is not without reason that Plutarch was, above all, considered a pedagogue. Therefore, he didn't even mention that a number of historic facts could not be reconciled with each other, he made good use of anecdotes, and did not hesitate to change events wherever and however he wanted. He created what we now call a best-seller, not worrying about the precision of the historic dates and the correspondence of his tale with reality. That is, he acted as any normal writer does, being more concerned with his popularity among his readers than with his reputation among historians.

Nonetheless, textbooks were written on the history of Ancient Greece and Rome using "Comparative Biographies." True, this was after the 16 century. Up to that century, nothing whatsoever was known about Plutarch! The collection "Ancient Writers" reports on this sparingly and evasively:

"Before the end of antiquity Plutarch enjoyed the loud praise as the greatest of educators and philosophers, even in Byzantium. Those of Plutarch's compositions which were found in the Renaissance (15th

century) and have been translated into Latin, have once again become a foundation"... Again—in the 15th century! Once again, the compositions of another ancient "great" are found, as it were, completely by accident. But from where then is it known that 1,500 years ago he was considered the greatest?

Such contemporary historians exemplify the expression: "He lies like Plutarch!" But with one modification: Plutarch, a 15th century writer, while composing "Comparative Biographies", did not think about history. And if the traditional historiography nonetheless uses it as an "ancient" primary source, then it is no longer the author's problem and he does not need to reproach himself for having told lies. Studying "antiquity" according to Plutarch is about on a par with studying the Middle Ages according to the historical novels of Walter Scott.

Among the "ancient" authors on which the traditional historiography relies, Josephus Flavius also is of importance.

It is reported that JOSEPHUS FLAVIUS was born around 37 A.D., and died around 100 A.D.; that he was a Jewish historian and a military leader. Josephus came from a noble family of priests, at the age of 19 joining the Pharisees and becoming an influential person in Judea, He was in Rome around 64 A.D., seeking to obtain from Nero the freedom of several noble Jews. The power and cultural superiority of the Romans made an enormous impression on Josephus. On returning to Jerusalem he discovered that the Jews were preparing to rebel against Roman rule. Although he lacked enthusiasm for this, he was obliged to join them. Josephus was charged with the defense of Galilee, that is, the northern part of Palestine. However, his efforts met with little success and, having withstood a 47-day siege in the city of Jotapata, he was captured in 67 A.D. by the future emperor Vespasian. In order to save his own life and hoping to help his compatriots after their inevitable defeat, Josephus offered his services to Vespasian; before the end of the war he had become a translator for him and Titus, and also a mediator between the Romans and the Jews. After the fall of Jerusalem in 70

A.D. Josephus was sent to Rome, where he received Roman citizenship and a pension.

Josephus is well known by those works that came down to us in the Greek language—"The Wars of the Judaeans" (about the rebellion of 66-70) and "The Antiquities of the Judaeans", in which Biblical history from the world's creation until the Judean war is summarized.

Well, modern historians write about him so intimately and capaciously. We might note that his works are not in Aramaic (the language of "ancient" Israel). They supposedly disappeared and became known only in the Middle Ages in a translation into Greek. In which connection, no one knows who translated them and when.

Yes, Flavius wrote about the Judean war and about Rome. But when? And about which Rome? Researchers are unanimous that Flavius was a talented man of letters. But only that. In the "Antiquities of the Judaeans", he makes an expanded synopsis of the Bible (as it was then, or as he understood it), functioning as its popularizer. To enquire as to when the "Antiquities" were written does not make practical sense.

In the Judean war itself there are places that testify to the fact that this composition was created after the voyages of the Spanish admiral and viceroy of "India", Christopher Columbus. That is, in the 16th century!

We read very carefully in the text of **Agrippa**'s fiery appeal to the residents of Jerusalem who had gathered on the square in front of the Hasmonean palace: "The power of the Romans is invincible in all parts of the habitable earth. Rather they seek for somewhat still beyond that; for all Euphrates is not a sufficient boundary for them on the east side, nor the Danube on the north; and for their southern limit, Libya hath been searched over by them, as is Cadiz their limit on the west; nay, indeed, they have sought for a new world beyond the ocean, and have carried their arms as far riches that were never known before". (*The Wars of the Judaeans*, Book II, 16: 4).

"New world". An expression that came into general use somewhat later than the time of Columbus. As is known, the Spanish admiral was firmly convinced that he had opened a new route to India. and even to Asia as a whole. Only subsequently did it become clear that it was in no way Asia. Just when did the Romans "carry their arms beyond the ocean"?

No one yet has decided to ascribe the discovery of America to the "ancient" Romans. Therefore, it remains only to establish that the author of *The Wars of the Judaeans* lived not 1,500 years before Columbus, but several dozen years after him. It could hardly have been otherwise.

And there are other "ancient" personalities whose names are well known to any educated person. We shall name a few of them.

Cicero. As with all ancient authors, he became will known to researchers only in the so-called Renaissance, The copies of the 9-10th centuries are considered the most ancient copies of Cicero's "incomplete texts;" the original of the incomplete text, as might be expected, "was lost long ago." In the 14-15th centuries, interest in Cicero grows to such an extent that near 1420 Milan professor Gasparino da Barzizza.., undertook a risky job: to fill in the gaps of the "incomplete text" with his own additions for the sake of coherency.

But he did not have to comple his work, since just in time a miracle happened: In the out-of-the-way town of Lodi is found a discarded manuscript with the full texts of all of Cicero's rhetorical productions! Barzizza and his students pounce on the new discovery, decipher with difficulty its ancient (very likely, 13th century) script and produce, finally, a readable copy. Copies are made from this and, working together they compile a "complete text".

Then something irreparable happens, as the reader has probably already guessed: the original manuscript of this text, the Lodi manuscript, is abandoned; no one wants to trouble himself with the difficulties it presents. So they send it back to Lodi, and there it disappears without a trace: after 1428, nothing is known about its fate. European scholars

mourn this "loss for our time" to this day. (**Cicero**. *Three Treatises on Oratory*. 1972).

We would mourn too if this pattern of "discovery and loss" were not typical of what is alleged to have happened to the originals of all forgeries made at that time.

Aristotle. His most ancient biography is dated to 1300. This manuscript is, as lamented in Commentaries on it, "falling apart more and more, and individual places which one was able to read in the 19th century, now are being read with great difficulty". (Such, we note, is the fate practically of all manuscripts: they decay over the centuries, and this biography, if the dating of it is correct, is among the oldest which survive). It is considered that Aristotle's philosophy was forgotten, becoming once again well known, to Latin speakers, only approximately from 1230.

Euclid's "Principles". The most ancient of the known copies dates to 888; the rest to the 10–13th centuries.

Archimedes. The basis of all modern publications is the lost manuscript of the 15th century and the Constantinople palimpsest which was found only in 1907. It is considered that manuscript works of Archimedes came to Europe for the first time after 1204. The first translation is dated 1269 (however, its full text is found only in 1884). The first printing is in 1503, the first Greek edition is in 1544, after which the works of Archimedes are in everyday scientific use.

The Suetonius book, *Lives of the Twelve Caesars* also is available only in very late copies, and all of them trace back to "a single ancient manuscript," which was found supposedly at the disposal of Einhard (nearly 818 A.D.) He wrote "The Life of Charles", industriously reproducing—as it is considered today— the "Suetonian biographical schemes". This is the so-called Fulda manuscript; the first copies from it have not come down to us; a 9th century text is the oldest surviving copy of it, but this appeared only in the 16th century. The remaining copies are dated not earlier than the 11th century.

Fragments of the Suetonius book "On Famous People" appeared very late indeed: Poggio Bracciolini discovered the so-called Hersfeld manuscript in 1425. This was not preserved, but nearly 20 copies from it survive which were made in Italy in the 15th century. It also is dated to the 9th century.

It is dated... But by whom, when and on which principles?

And even Bracciolini is known today, as we have already pointed out, for his forgeries. Not at all for discoveries.

In 1497, **Vitruvius**' book *On Architecture* was discovered. In the astronomical section of the book the periods of the heliocentric orbits of the planets are shown with unbelievable precision. It turns out that the architect Vitruvius, who lived, as the medieval chroniclers have determined, supposedly in the 1–2nd centuries A.D., knew these numbers better than the astronomer Copernicus. Moreover, in Saturn's period of revolution, he erred only by a fraction of 0.00007 of the modern knowledge of this period, for Mars the error is only 0.006 and for Jupiter - 0.003.

The Vitruvius book is similar in many ways to the books of the well known 15th century humanist Alberti (1414–1472). Alberti is famous as a great architect; but Vitruvius, as it should be from his work, is also an architect. Alberti is the author of a well-known architectural theory which is surprisingly similar to the theory set forth in the work of Vitruvius. Alberti wrote a fundamental work under the name of "Ten Books on Architecture", which included not only his theory of architecture, but also information on mathematics, optics and mechanics; strangely enough, Vitruvius' book is also called "Ten Books on Architecture", and its contents are the same. Right now it is considered that Vitruvius was, for Alberti, "an example for imitation in the compilation of his own treatise", and that Alberti's work on the whole is constrained "to ancient tones".

So, the leading architect of the era fills the cities of Italy with ancient structures which now are considered as "imitations of antiquity", and he writes a book "in the ancient style".

Let's just see how many structures are ancient.

6. Visible Features of the Middle Ages

CHAPTER SIX

With the preceding in mind, let us consider the architectural monuments of Rome.

Let us suppose that, although it is difficult to trust the traditional historians, still, it is impossible that in Italian Rome there are no monuments which are the tangible evidence of the Eternal City's glorious past. Let us consider what it is, then, that the Roman guides show the millions of tourists who arrive from all over the world?

The answer is simple: Medieval ruins.

Here is the evidence. The first two lists of Rome's monuments were compiled only in the 12th and 13th centuries A.D. Very curious lists! No historian will agree with them. Judge for yourself. According to the lists, the basilica of Constantine is named the temple of Romulus. The church of Saint Sergius at the same time was dedicated also... to Saint Bacchus. Among the medieval Roman saints are met St. Achilles, St. Quirin, St. Dyonisius, St. Hippolytus, St. Hermes... There is no reason to doubt the documentary evidence itself, therefore, the conclusion immediately offers itself: such saints really were known in the Middle Ages. Only when they became heroes of "ancient" poems and chronicles, the definition "saint" underwent a transformation.

Startling "errors" are encountered in the medieval chronicles from the point of view of the modern historiography. For example, Ricobald

maintains that the famous (ancient) equestrian statue of Marcus Aurelius was cast and delivered by order of Pope Clement Ill, at the end of the 10th century. How can the traditional historiography agree with this?

"Ricobald... has erred. Was any similar work in bronze then able to be executed given the low level at which art stood then in Rome?" the historians ask, guessing that in "ancient" Rome art stood at an immeasurably higher level—only to disappear somewhere but appear again, they assure us, during the Renaissance.

We recall Francesco Petrarch, the great poet of the 14th century. He was one of the first and most devoted propagandists of the "ancient" authors and also had a hand in the appearance of Rome's "ancient" monuments. He traveled a lot, studied the monuments of old, and examined the monastic libraries. Thus, in 1336, he visited Italian Rome for the first time, having a precise notion of what should be there. And he derived this notion, which is very important, from books. As a result he writes to one of his friends and colleagues, expressing sincere indignation at what he saw:

Where are the thermae of Diocletian and Caracalla? Where is Marius' cimbrium, the septizonium and baths of Severus? Where are the forum of Augustus and the Temple of Mars the Avenger? Where are the relics of Jupiter the Thunderer at the Capitoline and of Apollo on the Palatine? Where is the portico of Apollo, the basilica of Gaius and Lucius, the portico of Livy and the theatre of Marcellus? Where here did Marcius Philippus build the temple of Hercules and the Muses and Lucius Cornificius of Diana? Where is the Atrium Libertatis of Asinius Pollio? Where are the countless works of Agrippa, of which only the Pantheon has been preserved? Where are the magnificent palaces of the emperors? You find all of these in books, but when you look for them in the city, it turns out that they have disappeared or that only pitiful traces of them are left. And this is not in the 21st, but in the 14th century! We shall repeat the question: just what is it, then, that the Roman guides show to tourists today?

There were not any "ancient" remains in Italian Rome. But Petrarch was not able to imagine the city without them. He began, therefore, to "assign" these to locations here and there. Thus, he "found" the Coliseum. True, the "ancient" Coliseum had been a theatre, so he needed to clarify that the Coliseum of his time had since become, in the mean time, for some reason, a castle— a fortress of one of the medieval feudal clans. That same fate befell, in the opinion of the poet, the ancient mausoleum of Adrianus, the theatre of Marcellus, the arch of Septimius Severus and so on. All of them had subsequently been turned into medieval structures.

In our view, Anatoly Fomenko, who thinks that construction in Italian Rome of the buildings and structures which are today called "ancient" was begun only in the 14th century A.D., is profoundly correct. They were built by analogy, with the architecture of New Rome-Constantinople, creating the capital of the new empire in the process. Ergo, "antiquity".

Traditional historians see Petrarch's service in the fact that he "began to create Rome's authentic history". (J. Parandovsky). In particular, he tried to reconcile the actual topography of Rome with the accounts of "ancient Rome" which had been created by people who had never been there. Locations were required for the features people read about in these books. His most important contribution, then, was his assignment of "ancient Roman" names to various existing places. Since he did this, historians have imagined that it was "known" with certainty where these were located.

Petrarch brought order, as well, to the collection of manuscripts and to the commentaries made on them. He wrote to friends: "If I am dear to you, do this: find people who are educated and worthy of trust, and let them search all through Tuscany—rummage through the closets of learned men, both religious and secular". Why (by the way) Tuscany? Because there still wasn't anything in Rome. But Florence, in Tuscany, was the political center of Italy.

In answer to Petrarch's request, manuscripts flowed to him. If he asked

for texts of Cicero's speeches, these were found, after some time, without fail. He himself found Cicero's letters in the Cathedral library in Verona. No one had previously known of their existence, and even Petrarch himself sought to know why not the original, but only a copy existed. But we will not find fault with such details. Since the chronologists composed history, Petrarch and his friends were the resurrectors of "ancient" literature. Such was the time.

The poet acknowledged in a letter to Livy (yes, that same Livy who lived supposedly at the start of the new era) that the age pictured by a colleague seemed so beautiful to him that he longingly noted: "In delightful dreams I imagine myself living among these great people, and not among the thieves and bandits who in any event surround me".

One more attempt to appeal to his contemporaries to follow the example of the people of the "golden age" of antiquity. Contrived, but so attractive, these "delightful dreams of the past!" Petrarch wrote: "In my composition is contained only that which relates to virtues and vices since, if I am not mistaken, the true mission of a historian consists of showing his readers the examples they should follow and what they need to avoid".

He is also well aware of the proper way to do this: it is necessary that the "new product bear a resemblance to the archetype, but that it not be identical". A true master in the creation of "ancient" literature.

Petrarch also had notably practical goals in his own study and propaganda of "antiquity". When, among other instances, he proved that several letters of Caesar and Nero were spurious, he by no means did so for the sake of truth. The forged letters of the "ancient emperors" in the middle of the 14th century had "a political significance of no small account, since the claims of the empire to Austria were substantiated by the authority of these epistles". (R. Khlodovsky). Petrarch maintained that the privileges granted by Caesar and Nero to the Austrian duke were forged. Tremendous political issues.were resolved with the aid of "antiquity"!

Traditional history misses this completely. It does not admit either the context or the consequence of Petrarch's unmasking in Europe. You see, if one acknowledge these, then it is recognized by implication that not only the poet, but also the kings and grand dukes well knew that ancient Rome itself had been created quite recently. Did the emperors of "ancient" Rome bestow privileges on a medieval Austrian duke? From the point of view of the Scaligerian chronology this is absolute nonsense.

The historian E. Prister sneers: "What was there to lock horns over? The Roman Empire fell in the 6th century A.D., and the Holy Roman Empire arose only in the 10th century... It is even more absurd to maintain that Caesar or Nero were able to give any kind of "privileges" to an Austrian ducal house that started to rule only in 1273—twelve centuries after them!"

He concludes that this twelve-century break had always existed, and that everyone knew it as well as they know it today. Therefore, Petrarch's disagreement with his opponents could have been no more than a game:

"All interested people understood well that they were evident and shameless forgeries, but nonetheless they 'politely' closed their eyes to this circumstance".

Irony is a good thing, but it is doubtful at least that, in such questions as the capture of foreign territories, the strong of this world "politely" closed their eyes to the forgeries. It was a question of life and death—not games and politeness. The medieval rulers knew beyond doubt that the emperors of the "previous" Rome had lived only one or two generations before them. And they took everything involved seriously.

Medieval society generally adopted the same attitude toward "antiquity" as it did to its own recent past and present. That same German historian Ferdinand Gregorovius who created, along with a fundamental work on the history of Athens, a six-volume study of medieval Rome, attests to this. Its value consists most of all in the huge quantity of documents of that time it contains. These provide us with an authentic picture of life in that time.

Ferdinand Gregorovius, true, thinks (as a traditional historian must) that centuries lie between "ancient" Rome and the Middle Ages: "Since that time, as the state of the Goths declined (in the 6th century A.D.), the ancient regime of Italy and Rome reached complete destruction. Its laws, monuments and even historical memories—everything was consigned to oblivion.

The result is striking: Rome was turned into an especially religious city. It became a true monastery. This mysterious conversion of "ancient secular Rome" (recall the iron legions, the unbending heroes) into the "medieval religious" was declared in the Scaliger history as "one of the greatest and most astonishing metamorphoses in the history of mankind".

Between "antiquity" and the Middle Ages is a gap of 500 and more years. Nothing is known about them. Ferdinand Gregorovius writes: "Events of the subsequent years are unknown to us, since the chroniclers of that time, terse and just as vague, as it itself, refer only to the adversities".

The following is reported about events supposedly of the middle of the 9th century A.D.: "A historian of Rome for this period is supposed to be content with the annals of the Frankic chroniclers, which give only extremely scanty reports, and the biographies of the popes, which contain almost the only indications of what kind of structures were raised and what kind of donations were made. Therefore, there is no hope for a historian to give a picture of the civil life of the city at that time". And further: "In the papal archives were maintained a multitude of church documents and regesta"... But they were lost without a trace in the 12th and 13th centuries! That same evil fate which destroyed all the other originals continued to rage.

So thinks Ferdinand Gregorovius: they didn't disappear to anywhere; they were simply transferred to "antiquity." And because of this, in the words of the author, "a huge and indelible blank" resulted in our information about that time. But inasmuch as the Scaligerian chronology is sacrosanct for Gregorovius, he thinks that the Roman monks are to

blame for everything. They were so apathetic about the history of their own city that nothing was written for five centuries, so that the events that occurred in it "have remained shrouded by an uttermost gloom for us".

Strange conversions happen all the time in these centuries, striving as they are to become "ancient". For example, the ancient Roman calendar with its Ides and Calends disappears to somewhere for a thousand years. It ended supposedly in the 6–7th centuries A.D. However, the authors of the 14th century, unaware of this, reckon time according to the Ides and Calends. Roman residents bear "ancient" names, right up to the time of Socrates.

A discussion of the question of the existence of the senate and the consulate in medieval Rome flares up many times in the Scaligerian history. On the one hand, these famous political institutions are recognized as integral features of an exclusively "ancient" Rome. On the other hand, the chronicles that survived from time to time report on the existence in medieval Rome of a senate, of senators, of consuls, of tribunes and of praetors. These are, obviously, "ancient" titles, names and responsibilities.

A definite split occurs even within traditional history itself among specialists on Rome. Some think that all these institutions - which are considered "ancient"—continued to exist even into the Middle Ages. Others, and in to this majority in particular belonged Ferdinand Gregorovius, were certain that medieval Romans used all these "ancient terms" as it were, mechanically, not ascribing to them any "former meaning", preserving them only as "a pleasant memory" of the grandeur of their "ancient Rome". Trying to explain this, Ferdinand Gregorovius turns to psychology, inasmuch as the documents he has do not give any basis for his conclusions: "They (medieval Romans) call upon themselves for help from the graves of antiquity, having already become legendary; these shadows of consuls, tribunes and senators, as it were, actually hover in the Eternal City throughout the Middle Ages".

And they don't just hover! Emperor Otto III in the 10th century, it turns out, tried to resurrect the long forgotten customs of the Romans. In particular, he bore "titles, created in the manner of the titles of the ancient Roman victors." And what is more, this strange emperor introduced "the remains that were left intact from the Roman Empire—ranks, clothing and ideas..." The aspiration to ennoble the barbarian epoch with similar memories was in general use.

In other words there was, as for the rest of Europe's sovereigns, absolutely nothing for Otto III to do. Therefore, they were all involved with a theatrical masquerade, wasting both time, energy and no small amount of money on it. And over the course of several centuries at that. This is hardly close to the truth.

A further consideration: in order to seriously re-create "antiquity," one must know well its way of life, and for this it follows that books are required—even if these have been composed by the "creators" of history. However, it is known for certain that in the 10th century, as it was in those that followed, one of the chief, distinguishing features of society was universal illiteracy. Education was concentrated mainly in the churches and monasteries. Not only did the simple people not know how to read or write, but similarly the elite of society as well at that time—the kings and dukes. It was considered reprehensible and even offensive for a knight to pour over books and to scratch with a quill like the beggarly street scribes who wrote letters to order for a song. From whence did the sovereigns come to know the details of the everyday life of the ancients? In which universities did they study it?

There were no such universities. There was only everyday life, everywhere consisting of supposedly "ancient" realities. Coming across it too often in the documents of that epoch, Ferdinand Gregorovius, a fine specialist, is obliged to propose explanations more serious than the inclination of the sovereigns for masquerades. He argues the "strangeness of social evolution" and "the law of repetition in history". That is, the "historical cycles" through which, we recall, mankind will orbit as the

earth around the sun. Thus one and the same event comes to be repeated, identical even down to the tiniest details, terms and names.

Ferdinand Gregorovius honestly reports that Rome's history is more or less assuredly traced from us not further back than the 11–13th centuries A.D. After "antiquity, we will not meet the names of Capitoline" for a long time; "it disappears from the pages of history. True, in 'Graphia,' it said that the walls of Capitoline were lined with glass and gold, but a description of the temple is not provided. Regarding the imperial forums, once full of grandeur, a profound silence is maintained with the exception of the forum of Trajan. The forum of Augustus was so cluttered with ruins and so overgrown with trees that the people called it a magical garden".

The reason for this "profound silence" can only be that the imperial forums at that time still had not been built. Construction on such a scale and of such significance could not have escaped the attention of a chronicler, however apathetic.

Returning to Capitoline, Ferdinand Gregorovius writes: "For more than 500 years the impenetrable gloom of night envelops this place... Only because the legend of what the Capitoline had been was preserved could it again take on historical significance and once again concentrate in itself the political activity of the city, once the spirit of civil independence was aroused. In the 11th century the Capitoline already was the center of all the purely city affairs... This relic of the Roman Empire rose from the dead in the memories of the Romans and animated meetings of the elite on its ruins... Afterwards, during the time of Benzo, Gregory VII and Gelasius II, the Romans summoned everyone to that very Capitoline when the boisterous elections of the prefects are at hand, when it is necessary to get the agreement of the people on the election of Callistus II or it is required to call the Romans to arms. It is possible that the city's prefect had his quarters also at Capitoline, since a prefect who was named by Henry IV... lived here in particular, Further, a trial also took place in the palace which was located at Capitoline".

There are two key words in this passage: “the Ruins of Capitoline”. They mean that gatherings, meetings, elections, disputes, the discussion of documents (and their preservation), the pronouncement of responsible state decisions, the signing of official papers and so forth, were completed on the heaps of the old overgrown ruins, and not in specially built premises. Even the prefect lived at the ruins and had his own tumbledown quarters here.

Ferdinand Gregorovius maintains this, despite all the absurdity of such a conclusion, since the Scaligerian chronology considers the “ancient” Capitoline to have been destroyed in antiquity. He cannot permit even the suspicion that the Capitoline was built in the Middle Ages for these particular purposes, and destroyed significantly later. But in the Rome of the 14–16th centuries, there were “waves of destruction” enough.

Ferdinand Gregorovius continues: “Sitting on the toppled columns or beneath the arches of the state archives, among the broken statues and slabs with inscriptions, a Capitoline monk, a grasping consul, and an ignorant senator were able at the sight of these ruins to feel amazement and to be lost in thought about fate’s fickleness”.

In which connection, the senators arrived not in some kind of everyday clothing, but in tall mitres and brocaded cloaks. At the same time, they had really only a vague notion that here in particular laws were once proclaimed by officials, and speeches delivered by orators... There is no mockery worse than what Rome endured... Among the marble lumps grazed a flock of goats; from this, part of the Capitoline received the name, ‘Goat Hill’... the Roman forum similarly began to be called a “pasture”.

The picture, of course, is staggering: a flock of goats grazes on the Capitoline ruins, and here too senators in brocaded cloaks, sitting on the marble lumps decide the affairs of state. But you see, Ferdinand Gregorovius needs to explain why part of the Capitoline was called Goat Hill! It is simpler to propose that it had been called “Goat” before the construction of Capitoline. But then it has to be recognized that it still

did not exist. But the traditional historiography will not admit this. And here the historian paints a tragicomic picture.

Even when there is a description in the chronicles of a Capitoline not yet completely destroyed, Ferdinand Gregorovius does not believe it. And there is such a description, and the historian quotes it in the pages of his work. It describes the Capitoline as the city's functioning political center, a place of luxurious buildings and temples. There is not a word in it about flocks of goats dolefully wandering among its splendors.

Citing all of this medieval text (one must give the historian's scientific honesty its due), Ferdinand Gregorovius cannot avoid the thought that all these wonders only appeared in the dreams of a medieval witness. He considers it a tale of long-past Rome.

And so he writes: "In the description of Capitoline that the Mirabilia give, we see it as though in the fading light of day... Even for these legendary books it already is the past and a mystery". One of these books—"Graphia", written after the 10th century, reports that the walls of Capitoline were lined with glass and gold! Of course, the historian does not believe it.

But with fortitude, in spite of his own beliefs, he continues to enumerate the signs of the "revival of antiquity". And they amount to dozens of pages. Here are some:

- "Arnold (of Brescia) restored the equestrian order".
- "Pope Alexander III revives again the heathen triumph of the ancient emperors".
- "The famous name of Hannibal again appeared in a medieval surname, from which over several centuries senators, military leaders and cardinals had originated".
- "The Roman people were imbued at this time with a new spirit; as in antiquity, in the times of Camillus and Coriolanus (this is, as it is thought today, 'great antiquity.') They marched forth for the conquest of Tuscany and Lazium. Once more on the field of battle

appeared Roman banners with the ancient initials S.P.Q.R.".

In a word, if one is to summarize, all these and other fundamental institutions of "ancient" Rome suddenly "were renewed". True, there is nothing said about how the rulers happened to know of them after hundreds of years of complete disregard!—All of these rites of triumph—ancient initials and other attributes of "antiquity"—Who remembered them in the "dark ages" of desolation and barbarity? This is supposedly a mystery of European history.

As regards art, in the 13th century, in the opinion of the traditional historiography, it was based on the ruthless plunder of the "ancient" structures and their transformation during the Middle Ages. For example, they tell us that the medieval Romans used "ancient sarcophagi" for their burials. Apparently, they were unable to make their own. Therefore, the medieval cardinal Guglielmo Fieski, who died in 1256, "lies in an ancient marble sarcophagus, the reliefs of which portray a Roman wedding, a strange symbol for a cardinal"!

The surprise of Ferdinand Gregorovius is fully justified. He bridled at it: really—were the medieval Cardinals so poor that they had to use "ancient" sarcophagi, discarding from them the remains of their own forefathers? This is just blasphemy.

Yes, blasphemy. But only in the event that one considers the sarcophagus to have been made in time immemorial and not an original example of medieval art.

There are sarcophagi that generally are not understood.

For example, in the senatorial mausoleum in Arceli. This "monument combines within itself classic antiquity with medieval forms as a strange form: a marble urn with Bacchic reliefs... serves as a base on which is raised a sarcophagus with a Gothic superstructure embellished with a mosaic".

According to Ferdinand Gregorovius' treatment, only at the end of the 13th century do new, original mausoleums unlike the "ancient" begin

to appear. To account for this the historian is again at a loss:

> "Not one memorial of the famous people of the first half of the 13th century has been preserved".

But why be surprised? The Rome in Italy was founded as a capital city not earlier than the 14th century A.D.

The strictest adherence to the Scaligerian chronology compels Ferdinand Gregorovius to assume things which can be accounted- for only with difficulty. When he speaks about the powerful Guelph and Gibelline clans of the aristocracy in medieval Rome he is obliged, in order to avoid violating the preestablished historical scheme, to speak of them living in the ruins of the ancient hot baths. They "owned the slopes of Quirinal and built their own fortifications near the forum of imperial times... here were... the Capocci, who had found lodging in the thermae, whereas nearby, in the Constantine thermae, was located the fourth castle of Colonus".

Any time Ferdinand Gregorovius had to choose between basic common sense and his loyalty to Scalligerian chronology, loyalty always prevailed.

Biblical and ancient personages appear in medieval dress in the art of the centuries that immediately preceded the Renaissance. On the portals of the cathedrals, Old Testament kings and Patriarchs adjoin ancient sages and personages of the Gospel. It is as if, in the view of the artists and sculptors, they all are contemporaries in time.

Famous gladiator fights are an obvious sign of the "distant ancient past",

Isn't this so? But according to the information given by the historian V. Klassovsky, such fights occurred in the Europe of the 14th century, in particular in Naples around 1344. These fights, as too in antiquity, ended with the death of one fighter.

Medieval troubadours begin, in the 10-11th centuries, to develop subjects which are believed ancient by all of us. In the 11th century the

"history of Ulysses" (Odyssey) appeared, in which the account known to us as Homeric was set forth in "a medieval interpretation" (knights, ladies, duels and the like). The troubadours were proud of the history of the Trojan War sentimentalized by them, which they considered as far from trite, inasmuch as no one had composed it before them! It was almost a national subject for them. The Franks considered themselves to have originated in Troy.

These threads were woven into one great, romanticized campaign by the Argonauts of this same Trojan War in France when the crusader conquerors, their real-world prototypes, were en route to faraway countries in Asia.

Since it has become a question of art, we shall return to Pompeii, already excavated by the Archaeologists. Are there signs there of a "Middle Ages"? There are.

Some of them are discussed in V. Klassovsky's book about Pompeii.

This researcher noted a very high level of graphic art (frescos, mosaics and statues) in combination with scientific achievements typical of the Renaissance epoch. For example, a sun dial has been found which is separated into "uniform portions", an instrument, the creation of which was a difficult task even in the later Middle Ages.

"The discovery of a collection of surgical instruments, is even more worthy of attention, in that among them are some that were thought until then to have been invented only at a later time by the luminaries of the newest surgical medicine".

The purely medieval is encountered among the graffiti (drawings on the walls): a hangman in a hood, a soldier in a helmet with a visor. Of course, it is assumed that these are drawings of gladiators. The drawing is striking on which is quite distinctly portrayed a medieval knight in a helmet with a visor—a typical knight's equipment.

V. Klassovsky: "what has often struck me is... that Pompeii's antiquities are sometimes as similar to the latest objects as are two drops of

water".

Some famous Pompeii mosaics are strikingly similar in composition, coloring and style to the frescos of Rafael and Giulio-Romano. Could these indeed be portrayals created either by these great artists or by their imitators?... Traditional history is silent.

Gynaecological's dilators from Pompeii.

7. Egypt's Medieval Alchemy

CHAPTER SEVEN

Once upon a time on the shores of the Nile there lived a people who erected grandiose structures, the sense and meaning of which we still to this day do not understand fully. For example, the pyramids. There is a whole branch of science which is called pyramidology, whose disciples put forth the most diverse proposals about how they were erected. The great Sphinx, statues, steles and sarcophagi===in a word, everything that composes the visible features of a bygone Egypt, are researched century after century.

At the same time, no one doubts the most profound antiquity of the Egyptian structures. True, they name the most diverse time intervals: 3,500 years ago, 4,000, 5,000... P.Brighton writes about the great Sphinx: "It is more likely that the statue was created even before the sand appeared in these places, when the Sahara was still a huge sea". That is, it is a question of tens of thousands of years.

The record belongs to Helena Blavatsky: "...the pyramids of Egypt were built approximately 200,000 years ago, 10,000 years before the second catastrophe of Atlantis".

The majority of Egyptologists do not risk following Helena Blavatsky, but when there are arguments about one or the other dynasty of the pharaohs or the age of the next sensational find extracted from the bowels of the pyramids, then it is only within the limits of the temporal framework designated by the Scaligerian chronology. Expressing it figu-

ratively, modern Egyptology is an imposing pyramid of settled opinions that, it seems, it is impossible to sway with anything.

Facts or opinions that contradict deep-rooted views are thrown out by the Egyptologists straightaway. Everything is tolerated, but only if there is no doubt about the antiquity of the pyramids. Even discussions are tolerated that extraterrestrials or residents of Atlantis, which afterwards was lost in the ocean depths, helped the Egyptians, and that the builders of the pyramids possessed the skill to lift to any height the large-tonnage blocks of the pyramids with the help of glances! Any stupidity is acceptable, if it does not affect the foundation of the foundations—the official chronology.

The reason for such an attitude toward criticism is understandable: too many scientific authorities and careers rest on the foundation of the traditional notions about Egypt. Cracks in this foundation threaten to destroy the works of whole generations of Egyptologists.

Moreover, ever more facts are accumulated with every year that are evidence that the pyramids were built only 800 — 900 years ago. (**Igor Davidenko**, **Yaroslav Kesler** *The Book of Civilization*, pages 211–224).

These facts have accumulated, firstly, in connection with attempts to answer the cardinal question: how, if one is to believe the traditional views, were the ancient Egyptians able with the aid of the most primitive of equipment to build the pyramids and other grandiose structures? There has not been and there is no an answer in the official historiography.

Engineers, who have been assigned the goal of recreating the building equipment that the Egyptians supposedly had, try at times to help the historians However, these attempts invariably lead to deplorable results. As **Jorge Angel Livraga** attests in the book *Thebes*, a Japanese expedition recently made one such attempt, the building of a miniature pyramid 10 meters high from blocks weighing up to one tonne with the help of cranes from palm trunks. You see, they depict such contrivances in particular in drawings which explain how the Egyptians erected the

pyramids. They soon had to abandon this undertaking: the trunks broke like matches. And these blocks weighed only one tonne each, whereas blocks of the pyramids weigh from 50 to 500 tonnes). (Jorge Livraga *Thebes*. 1997).

The hypothesis of dragging the giant pyramid blocks along a sandy mound is well known. But in order to construct a sand mountain 145 meters high, one needs to cover the whole valley of the Nile so that the mountain would have enough hard ground. The German engineer Louis Croon made calculations which show that it was impossible to use earthen embankments, since their construction would require the same amount of labor as the construction of the pyramid itself, and "nonetheless, they would not allow finishing the last meters of the pyramid's top".

The adherents of the new chronology, who are relying on strictly scientific data, have a clear and precise answer to the question raised: first of all in the works of the well-known chemist Joseph Davidovits, a specialist in the area of the low-temperature synthesis of materials. In 1972, he organized the private research company CORDI in France, and in 1979, an institute of geopolymers (the Geopolymer Institute), also in France. Joseph Davidovits founded a new branch of applied chemistry called geopolymerization. Its basic postulate is that one can make concrete from pulverized rock which is practically indistinguishable from natural stone.

"Any rock can be used in a ground form, and the geopolymer concrete produced from it is indistinguishable from natural stone. Geologists who are not acquainted with the possibilities of geopolymerization... accept geopolymer concrete as natural stone... Neither high temperatures nor high pressures are needed for the production of such an artificial stone. Geopolymer concrete sets quickly at room temperature and turns into a beautiful artificial stone", writes, a Joseph Davidovits.

Neither modern technology nor modern knowledge is needed for the discovery geopolymer concrete. Many years of observation and experience are enough. This discovery can be made within the framework of medieval

alchemy. It is not for nothing that Joseph Davidovits called one of his books, "Alchemy and Pyramids".

The word "concrete" should not mislead readers. It is fully not like the concrete used in modern construction. It can be soft like sandstone, and it can be hard, too. Such are the peculiarities of geopolymerization.

Joseph Davidovits has put forth an idea about the construction of the pyramids in particular from geopolymer concrete in its soft variant. During the Middle Ages, during the heyday of alchemy, the principles of obtaining artificial stone were discovered.

In the Scaligerian history it is acceptable to consider that alchemy is a "pre-scientific current in the development of chemistry" which originated in Egypt. Specialists get the name of the science of chemistry itself from the Egyptian word Kham or Khemi, which meant Egypt.

The main purpose of alchemy, in the opinion of the traditionalist historians, was the creation of the so-called Philosophers' Stone. This stone was considered magical inasmuch as it turned iron into gold. That is, they suggest to us that medieval alchemists were involved, in general, with nonsense. Only sometimes, at odd moments and completely by accident, they discovered useful things— without, of course, intending to. M.Jua in his "History of Chemistry" writes: "The positive role of alchemy is in the discovery or improvement (in the process of the search for a miracle-working media) of methods of the receipt of practically valuable products: of mineral and plant dyes, glass, enamels, metal alloys, acids, alkalis, salts,—and also in the development of some techniques of laboratory equipment..." (M. Jua "History of Chemistry". 1975).

They assume that the "philosopher's stone" was known in Egypt, the home of chemistry, but then people lost the secret of its manufacture. If one understands as the "philosopher's stone" geopolymer concrete, then, most likely, it happened thus: up until a certain point people knew how to make it, and then they lost the recipe.

This is not the only case in the history of mankind when people

created unique things and technologies, extremely important for military affairs, and then lost the secrets of their manufacture. It is enough to recall medieval Damascus steel from which they forged sabers that did not lose sharpness, versatile and at the same time indestructible by other, ordinary sabers. It took over two centuries of searching to unravel, only in the middle of the 20 century, how they made Damascus steel.

Geopolymer concrete was, to the Egyptians, a secret of great military importance, as was Damascus steel. Using it, they were able to quickly and efficiently raise defensive fortresses with walls of any height and thickness. It was a building material of the majority of the grandiose structures of Egypt. But the technology necessary to do so was not stored in the safes of the design bureaus or on the disks of computers. The necessary procedures were handed orally from generation to generation, and, at the death of the last man in the chain of transmission, no one any longer knew how it had been accomplished. And this happened in Egypt during the bloody clashes and wars of the late Middle Ages.

Joseph Davidovits has studied why this construction material was used in the first place in Egypt, in Africa and Asia Minor. It turned out that mud from the Nile River contains alumina, which is an important constituent component of a similar concrete. Another component is sodium carbonate, which exists in large quantities in the Egyptian deserts and salt lakes. The rest of the components necessary for geopolymerization are in abundance.

Joseph Davidovits' proposals find convincing support. On the blocks that are located on the upper tiers of the pyramids are found the impressions of mats on their surfaces. This means that the builders made forms using mats and filled them with concrete. Simple and effective. No building technology is needed which is capable of relocating large-tonnage blocks. One can make a block, for example of 500 tonnes, since it is only necessary to pour the concrete quickly, without interruption.

While studying examples of blocks, Joseph Davidovits discovered hairs in one of them. Three laboratories where he turned with a request

to determine what it is answered unambiguously: "A small filament from three organic fibers, most likely hairs." The presence of hairs in natural limestone has been ruled out. Limestone was formed nearly 50 million years ago on the bottom of the ocean. No one ever finds hair in natural limestone. If this is indeed concrete, then the hair, which fell, let us say, from the hand of a worker or was detached from a hair rope, is fully understandable.

The reaction of the Egyptologists to Joseph Davidovits' discoveries was a curious one. In 1982, the well-known Egyptian Egyptologist, Jean-Phillippe Lauer presented the chemist two examples of stones from the pyramids of Cheops and Teti and demanded evidence that they are artificial. As a result of chemical analysis in two different laboratories it was discovered unambiguously that the examples are made from artificial stone and are not fragments of natural rock. They contain chemical elements which are not encountered in rock.

Joseph Davidovits reported this at the Congress of Egyptologists that took place in Toronto in that same 1982. Knowing very well that it had been he himself who had provided the samples analyzed, Lauer nonetheless dismissed the result in a newspaper interview as "Sensible, but impossible". (Joseph Davidovits Alchemy and Pyramids. Translated from French by Andrew James and Jacqueline James. Geopolymer Institute, 1983, Miami Shores).

In 1992–93, a team from the German Archaeological Institute headed by Professor Rainer Stadelman and the project author Rudolf Gantenbrink performed research of the so-called "lower southern shaft" of the Cheops (Khufu) pyramid. There are four such shafts, or tunnels. They measure 30 by 30 centimeters. They go out from the rooms of the pharaoh and his wife at various angles.

In commenting on the pictures, archaeologists generally *do not mention the mortar*. The copper handles, in their opinion, are fastened into open-ended openings in the block. In other words, the ancient craftsmen from the beginning (4,000 years ago!) made holes with an unknown

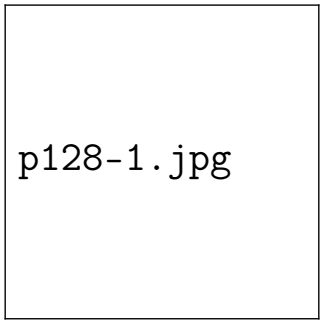


Figure 7.1: 1. The lower southern shaft, which is indicated on the drawing by the blue color, does not have an exit to the surface.

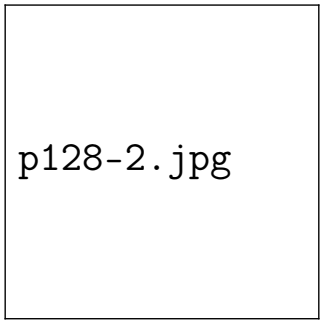


Figure 7.2: 2. Remote-rontrolled robots with video cameras were used.

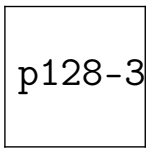


Figure 7.3: 3. At first the video camera showed blocks with rough surfaces. No traces of sawing are visible on the blocks. This is not stone mined in a quarry with the help of special saws. This is crude concrete.

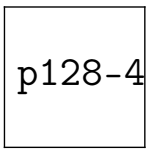


Figure 7.4: 4. Further on blocks appeared with a processed surface. On them are clearly seen the stains of the mortar and impressions left by the trowels with which they removed the excess mortar. Below the leaking mortar had hardened in the form of a “washboards”

p128-5.jpg

Figure 7.5: 5. The abrasions from the trowels are also visible here.

p128-6.jpg

Figure 7.6: 6. So much mortar built up in this place that mounds were formed on the floor.

p128-7.jpg

Figure 7.7: 7. Finally, the main thing: the robot ran into a block which cut off the tunnel, And two copper handles were highlighted on the block which were fastened using the mortar.

p128-8.jpg

Figure 7.8: 8. Close-up of the left half of the broken-off handle. The binding of the mortar is clearly seen. The head is bent over and also somewhat stopped up with concrete.

instrument in the strongest granite block, it being so accurate that they did not break off one unnecessary bit of stone. Then, from the back side they shoved the copper rods through them and with a hammer bent their ends into the shape of handle:

The German archaeologists were not able to imagine another method of fastening. The baggage of traditional notions is too great.

After these photographs were published, Egypt forbid the scientists further investigations. In an account of the expedition, published on the site `http://www.cheops.org`, **Rudolf Gantendring** has written about this so: “Since late March, 1993 my efforts to continue on-site investigation of the shafts of Cheops have been blocked by outside influences”.

Geopolymer concrete allows unraveling also the numerous mysteries of the Egyptian stone articles which also are considered ancient, For

example, stone amphora. They were made supposedly of diorite, one of the hardest of stones. Modern sculptors do not even try to use it. The Egyptian craftsmen, not having, according to traditional views, anything besides copper chisels, nevertheless used it constantly. And achieved incredible results with it!

Concrete "ancient—Egyptian" slab with traces of accessories on the bottom. Egyptian museum. 1999.

Joseph Davidovits' discovery fully resolves this riddle. These vessels were made from artificial stone on a common potter's wheel. The still unhardened concrete was processed like soft clay. It is easy to make an amphora with a narrow neck and walls of the same thickness on a potter's wheel. After setting, the material of the amphora was as hard as diorite or quartz.

There is direct evidence that many Egyptian statues were made from geopolymer concrete. The "unfinished head of the Queen Nefertiti", which has become a standard for feminine beauty for all time, is well known to everyone. It is considered that the sculpture was made from natural stone. The legend says that an unknown great sculptor with the help of a copper chisel carved this beautiful head from a piece of stone, but he did not finish his work. They either killed him or drove him into slavery...

But what do we see? A seam goes along the line of symmetry of Nefertiti's head, along the middle of the forehead, through the tip of the nose and along the middle of the chin. Such a seam could have arisen only if the sculpture had been cast in a form made beforehand. It is done the same way todsy when mass-producing anything molded. That is, the form is created from two or more sectional parts, a liquid mass is poured inside, and when this mass hardens, the parts which comprise the mold are separated. Seams remain along the joints which are then ground down. The basic technology involved has not changed in many centuries.

Usually the craftsman polishes his articles to a high luster before the

material has completely hardened. But here everything was abandoned at the half-way point. However, as a result we see as it were a frozen moment in the process of the creation of the sculpture itself. A rare stroke of luck.

True, traditionalist Egyptologists don't think so. Therefore, photographs of Nefertiti which are printed in books are usually made in such a way that the seam on her face is not apparent, that is they photograph the sculpture from one side. No crease shows and, consequently, there are no questions which are unacceptable for the Scaliger chronology.

One more fact that is mysterious for the traditionalists. It is a question of the so-called Egyptian stone engraving. This engraving possesses truly unbelievable properties. While studying it, Joseph Davidovits discovered that the instrument with the aid of which the inscriptions were made, supposedly went into the stone so assuredly that it left no chips and no burrs. The bottom of the inscriptions is completely even and smooth, without traces of the cutting edge of the instruments. And the grains of the granite were not destroyed! But this result cannot be duplicated today even if one cuts the inscriptions with an extra-hard cutting tool.

In fact, there are no mysteries here. The inscriptions where not carved, but embossed in the still soft geopolymer concrete. Therefore, hard specks that were encountered simply were pressed into the soft mass without any damage.

The explanations given by the traditionalists for many of Egypt's mysteries are sometimes curious. There is a large granite sarcophagus in the Cheops pyramid which, in its dimensions, is not able to pass through the narrow passageways and doors which lead to the room. How can it be? Historians maintain that at first they installed the sarcophagus on the site and then erected the pyramid around it. We shall agree for a minute with this statement. But even then what the archaeologists discovered as early as in the time of Napoleon's expedition to Egypt remains unexplained. They discovered the Valley of the Kings, with its numerous huge sarcophagi in the high mountains. In which connection,

a single narrow entrance leads into the Valley, which was hacked into the cliffs. There are no other entrances. Just how did the sarcophagi get there? Did they really drag them through the steep mountains and cliffs? It would have been simpler to widen the entrance into the Valley.

Everything falls into place when you recall geopolymer concrete. They poured the sarcophagi at the site.

Engineers have approached the problem from another aspect of it: they computed the mass of the pyramids. Just the Cheops pyramid alone weighs six and a half million tonnes, and all the pyramids that have remained intact down to our time fewer than twenty million tonnes. But this is only the weight of those blocks that are free from defects. Where are the defective blocks? Where are the mountains of waste at the stone quarry? There are no cavaties of 100 million tonnes either near the pyramids or far away—no quarries from which they could have extracted 100-120 million tonnes of limestone monoliths. They mined material in the known quarries for facing the pyramids and temples, but not for blocks. The remnants of the facing material at the top of the pyramid of Cheops is natural limestone. (*The Book of Civilization*).

The French scientist, **Paul Lucas**, who visited Egypt at the end of the 17th or the start of the 18th century, was of the opinion that the "pyramids are faced with cement and not with stone". It was Paul Lucas who acquainted both the French and the rest of the world with Egypt, yet they proclaim him for some reason an "unreliable guide".

Egyptologists constantly mention Herodotus, whom they consider an ancient historian. He really did write about Egypt and talk about the equipment for building the pyramids. But we will have to grope for the sense of his description: "when they had first made it thus, they raised the remaining stones with machines made of short pieces of timber... for as many as were the courses of the steps, so many machines there were also. Perhaps they transferred one and the same machine, made so as easily to be carried, to each stage successively".

Herodotus is obviously describing a mechanism for moving the casing

from level to level. It is impossible to lift large-tonnage blocks with any kind of scaffolding of short beams.

The question of by what means the ancient Egyptians carried 50-150 tonne monoliths, and even more so at 500 tonnes, is not even posed by traditional Egyptologists. They and their adherents have no variants. There are, it is true, articles and books where it is maintained that the builders of the pyramids possessed secrets which allowed them to concentrate some kind of mystic energy beneath the skids of the platforms on which the blocks stood, and in that way make them almost weightless and move them without particular efforts. But it isn't possible to consider them as scientific evidence.

More evidence of the youth of the pyramids was found in 1954. The Egyptian archaeologist **Kamal-el-Mallakh** discovered in a subterranean chamber to the south of the Cheops pyramid a wooden boat. It was built from cedar, sycamore and zizyphus, or jujube, has a length of 46 meters and a width (at the center) of almost six meters and ends at the bow and stern with masts. In the middle of the boat is a closed cabin. The boat is equipped with six pairs of oars. On it, according to the assertions of the Egyptologists, they carried the remains of the Pharaoh Cheops himself for burial in the pyramid, that is, nearly 4,600 years ago.

Shortly after nearby they found one more chamber with another funeral boat. They disassembled, hauled out and assembled the first one again for display in a museum. They walled up the second one again. It would not be worth mentioning these details if not for one circumstance: it struck the researchers that the smell of the cedar lumber was preserved in the chambers. It turns out that the smell had not vanished in 4,500 years! A miracle.

However, this is not the main thing. The boats were made from boards that were straight, long and somehow sewn to the frames with side members and deck beams. The plank-made, flat deck and the cabin on the deck were worked "into a groove," that is, speaking in modern language, chisels and bits were used.

In order to get such boards, smooth and well fitted to each other, iron rip saws are needed. Even better are steel. No other instrument, especially the stone or copper axes of the ancient Egyptian, is suitable. The boards of the boat's hull are bent and also fitted to each other. Meanwhile, the technology for bending straight boards is not simple and unknown to residents of the deserts where even cedars don't grow.

The Egyptian restorers are of the opinion that the boards of the hull were connected with lashings until fully water-tight. However, on the boards of the boat exhibited in the museum, there are no lashings and no grooves for them. How then did they assemble it? Where did the ancient ship builders find steel nails... The technology for the manufacture of funeral boats dates to the middle ages.

Egyptian boat building generally offers traditionalist historians unpleasant surprises. The following report was found by us in the press.

In the National Park of New South Wales (Australia), 100 kilometers north of Sydney, (that is, on the shore of the Pacific Ocean), petroglyphs were found in the crevasse of a cliff. This happened almost 100 years ago. In the fact itself of their existence there would be nothing of surprise if they had not been, as was ascertained, ancient Egyptian hieroglyphs.

In which connection, they are dated to the most antediluvian of the well known forms of Egyptian writing, which resembles Sumerian writing and with which only a limited number of Egyptologists are acquainted; therefore, an opinion appeared that the given hieroglyphs must be modern forgeries.

Hieroglyphs of National ba Park of New South Wales (Australia)

However, the Egyptologist **Ray Johnson**, who was taking part in the translations of the texts from the Cairo Antiquities Museum collection, was able to translate the Australian inscriptions. He ascertained that on the walls were a record by Egyptian travelers who had endured a shipwreck "in a strange and hostile land", and also information about the premature death of their leader. From the inscription it appears that

this leader belonged to a royal family and was the son of the Pharaoh Djedefr, who had replaced the Pharaoh Khufu (Cheops), to whom the official academic history ascribes the construction of the Great Pyramid on the Giza Plateau. Both the death itself of the leader from snake poison and the ritual of his burial are described in detail.

It turns out that five thousand years ago the Egyptians had crossed the expanses of the oceans in their boats which were tied together with lashings! Inasmuch as this proposal does not sustain criticism, the hieroglyphs in Australia are hushed up or explained, as already has been said, as a forgery. Otherwise, one would have to recognize that Egyptian seafarers had perfectly seaworthy craft and instruments for navigation. And this is by no means typical of ancient times.

At the same time, one would have to agree with the fact that relations with Australia were being established at a rather high level. No one would send the son of a Pharaoh to a far-off land, to unknown distances,

It also says in the report that the hieroglyphs allow looking anew at the whole series of finds in both regions. Such things as a statuette of the god Tot in the form of a monkey, figurines of the scarab beetle (sacred to the Egyptians) in that very same New South Wales and a pyramidal structure up to 100 feet high (approximately 30 meters) are in Australia. Or that the petrified remains of a kangaroo and collections of Australian boomerangs were found in Egypt.

There is evidence in Australia of lively contact of the two regions also in the form of the coincidence of a whole series of local legends and practices with Egyptian equivalents. The Aborigines of Arnhem Land and the Torres Straits mummified their dead, using a technology similar to the Egyptian. They removed the organs from the dead person and the soft tissues from the stomach cavity, and also his brain, making a cut for this in the area of the nostrils with a bone instrument. After inserting artificial eyes of pearls into the mummy, they embalmed the corpse and carried it for two miles to the west across the sea on a boat similar to the boat of Ra of the Egyptians for burial on the island of the

dead.

As early as 1874, the Shevert Expedition discovered a mummified corpse and a canoe which was used in the burial rite on Darnley Island. Scientist and physician Rafael Silento, who has studied the mummy, has established that both the cuts and the method of embalming are the same as those practiced in Egypt. In 1931, Sir Grafton Elliot-Smith studied a mummy's skull, which was found in a New Zealand cave, and came to the conclusion that the skull belonged to an Egyptian.

But let us return to Egypt.

As stated above, the traditionalist Egyptologists themselves do not adhere to a single opinion regarding Egypt's chronology.

The Egyptologist Pierre Daniel Chantepie de la Saussaye explains one of the reasons. He wrote at the end of the 19th century:

> "Egyptology, thanks to which the gloom that has been covering Egyptian antiquity is being swept away for the first time, was born only 80 years ago... The results of the investigations were popularized, alas, too hastily... Thus, many false views came into everyday currency"...

As it is said in one of the contemporary works on the archaeology of antiquity, the first outlines of Egyptian chronology were based on the work of Manethon, who is considered an ancient Egyptian historian of the 4th-3rd centuries B.C. He compiled a list of Pharaohs, grouping them into 30 dynasties and, having put together the years of reigns, calculated the duration of the Egyptian state. The numbers turned out to be huge. Basing themselves on him, Flinders Petrie, Ludwig Borhard and other Egyptologists estimated the duration of Ancient Egypt's history as five to six thousand years.

There also is a short chronology. It is based on the supposition that Pharaohs ruled simultaneously, as co-rulers in different parts of the country. However, even this doesn't explain anything. Here is what the

well-known Egyptologist Heinrich Brugsch writes: "Can one consider any kind of epochs or moments of the history of the Pharaohs as established in the chronological relation once and for all? ...When a reader turns for clarification to the tables compiled by various scientists, he stops with surprise at the very different opinions and computations of the years of the Pharaohs". (Heinrich Brugsch "Egypt under the Pharaohs". 1880).

A number of German scientists have defined the time of the ascent to the throne of Menes, the first Pharaoh. It would be more precise to say—the "times", since Boeckh ascribed this event to 5702 B.C., and Bunsen—to 3623 B.C. A discrepancy of 2,079 years! Really, that is something to surprise the reader.

Total chaos reigns in the determination of the succession of the reigns of the Pharaohs. Herodotus in his famous "History" puts the reigns of Pharaohs Rhampsinitos and Cheops back to back, calling Cheops the successor of Rhampsinitos.

A modern commentator confidently sets Herodotus straight:

"Herodotus is confusing Egypt's chronology: Rhampsinitos (Ramses II) is king of the 19th dynasty (1345-1200 B.C.), and Cheops is the 4th dynasty 2600-2480 B.C.)".

Here the mismatch with today's accepted chronological version amounts to more than 1,200 years. In general it turns out that "the Herodotus chronology of the kings does not correspond to the royal chronology in the fragments of Manethon's royal lists".

An even more complex situation has been created around a list of the kings which was compiled by Sumerian priests. The tremendous antiquity which is ascribed to these lists today contradicts the archaeological data. We shall cite only one, but sufficiently glaring, example.

Reporting on the excavations of the royal graves in Mesopotamia, Leonard Wooley talks about a series of discoveries of golden toilet articles. And here unexpectedly, as Leonard Wooley writes, "one of the best experts declared that these things were of Arabic work of the 13th

century A.D. And it is impossible to reproach him for such an error", the author says indulgently, "for you see no one suspected that such good art was able to exist in the third millennium before our era".

In other words, one can ascribe any qualities to the things found as Leonard Wooley does, provided that one does not violate the commonly accepted chronology. The thought itself that the toilet articles belong to the Middle Ages seems absurd to him.

Not only do the archaeological discoveries testify to medieval origin of the Egyptian wonders, but also the stars.

In those times astrology and the compilation of horoscopes enjoyed huge popularity. Such significance was attributed to the influence of the planets on the fate of people that the astrologists scrupulously and thoroughly recorded the position of the planets in their horoscopes. Having fixed, at one moment in time the positions of the planets relative to the constellations, and knowing the periods of the orbits of the planets around the sun, one can calculate the positions of the planets in the zodiac in the past or the future.

The simplicity of the idea, however, is complicated by the necessity for intricate and lengthy calculations. Tables exist, like the canons of eclipses, which contain the calculated horoscopes. This opens up possibilities for dating ancient descriptions of horoscopes. Provided the positions of the planets in the constellations are described in the text, then, using the tables, one can, as in the case of eclipses, determine the possible dates when these alignments ocurred.

Anatoly Fomenko and other astronomers and mathematicians have analyzed the most famous of the ancient horoscopes and discovered that all of them, in their unbiased dating, yield medieval and even late medieval dates.

There are in the Denderah temple in Egypt the famous Round and Long Zodiacs.

On the basis of the archaeological data, the temple and horoscopes,

which are depicted on the zodiacs, now are dated 30 B.C. and 14–37 A.D. But numerous attempts to calculate the horoscopes' antiquity have not been crowned with success, although such prominent scientists as Laplace, Fourier, Letronne, Biot and Chelm have worked on them.

Nonetheless, there are precise astronomical solutions. There are two possibilities—only two, and both are radically at odds with commonly accepted ideas. They are:

568 and 540 A.D. or:

1394 and 1422 A.D.

Only in these years did the position of the planets correspond precisely to what is portrayed on the zodiacs.

In 1857, Heinrich Brugsch discovered an ancient Egyptian sarcophagus, on the inner lid of which was depicted a starry sky with a horoscope. The whole burial ritual, the form of demotic writing involved and the like date the discovery to not earlier than the year 1 A.D. But attempts of astronomers to date the horoscope itself at the start of the new era have not been successful. Meanwhile, a precise solution not only exists, but is the only one possible in the whole historical timespan: this is 1682 A.D.

In 1901, William Matthew Flinders Petrie discovered a cave in Upper Egypt with an ancient Egyptian burial and with two horoscopes which indicated the dates of the death of the father and the son, who were buried in the cave. There exists a single solution in the whole historical interval that ideally satisfies all the conditions of the task:

1049 A.D. (horoscope of the father),

1065 A.D. (horoscope of the son).

The son died 15 years after the father. This dating explains in particular also the splendid undamaged state of these "ancient Egyptian" drawings which were executed with water colors.

8. What the Pyramids Say

CHAPTER EIGHT

The pharaoh played a special role in the lives of the Egyptians. It is impossible to translate this word as “tsar”, “king”, or “emperor”. The pharaoh was the supreme ruler and at the same time the supreme priest. The pharaoh was a god on earth and a god after death. His name was not to be pronounced in vain. The term “pharaoh” itself appeared from the word combination of two Egyptian words “per — aa”. which meant “great house”. That is, they were talking about the ruler allegorically, while not calling him by name. And it was possible you know, after all, to put the evil eye on someone.

According to the beliefs of the Egyptians, the god Ra himself —the sun god—was the first pharaoh.

According to the traditional chronology, 30 dynasties of pharaohs are counted in the history of Egypt! Why so many? Let us recall what is said in the previous chapter: the first Egyptologists were guided by the already predetermined historiography, therefore, they endeavored to arrange the crumbs of information that came to them about the country along the artificially stretched out Greco- Roman chronology, within the framework of Christian tradition.

Heinrich Brugsch wrote about the Egyptian chronology with grief: ... “we at the present time have only a heap of ruins in the place of the whole that was built”.

It would seem that to build the structure of Egyptology on "ruins" does not make sense. Nonetheless, this structure was composed containing all the absurdities and contradictions which were placed into its contrived foundation. For example, "periodicities"—repetitions of Egyptian history—clearly show through in the Scaligerian version. This happened when the historians moved the phantom reflections of one and the same medieval realities into the distant past. It was necessary then to fill the huge spaces of time with something in the artificially stretched out Egyptian history!

Chantepie de la Saussaye in "An Illustrated History of Religion" established:

> "If we turn now to the later times in Egyptian history, then, to our surprise, we will note that the Sait culture reproduces precisely the culture of the epoch of the pyramids. The texts which had been used three thousand years ago again are coming into use. Again they adorn the graves in the age-old way".

Heinrich Brugsch added: "The names of the contemporary peoples of the 12th and especially of the 11th dynasties are returning to the monuments of the 18th dynasty in the very same forms... In these two periods of Egyptian history will appear one and the same tombs with the identical decorations on them. Here before us is a historic riddle, for the resolution of which we still don't have enough resources.

On the walls of the Egyptian temples the scientists have discovered inscriptions which are devoted to the pharaohs, which are separated in time into millennia by the Scaligerian chronology. Similar periodicities have received the name "restorations". And so Chantepie de la Saussaye wrote: "After the 19th dynasty a restoration sets in... Egypt again is returning to the ancient time of the construction of the pyramids... the ancient titles of the kings, neglected for more than two thousand years, again are being brought into use".

Why? The exceptional conservatism of the Egyptians, in the opinion

of the traditionalists, is the reason. They liked everything the way it was two or three millennia ago, so they were repeating one and the same thing for hundreds and hundreds of years. "One can accept from first glance the inscriptions of that time, even of private people, as being the works of the Ancient Kingdom... In this regard, the illustrations on the walls of the tombs known to us from the Ancient Kingdom of field work and rural scenes are especially characteristic for this epoch". And this is after two thousand years! True, it is unclear who over the centuries remembered the customs, ceremonies, rituals and names of the people of the distant past.

No one knows how many Pharaohs there were in any event. But at least would the names be known precisely of those who left the inscriptions on the walls of the pyramids and temples? It turns out, no. The American chronologist Elias Bickerman notes that the names of the Egyptian kings "are given in a conditional, completely arbitrary... way which is accepted in the history textbooks of the ancient Orient for institutes of higher learning. These forms differ significantly from each other, and it is impossible to put them into good order, since they are all the result of arbitrary readings which have become traditional".

The well-known Egyptologist Schabas translates one of the hieroglyphs as "hyena". Heinrich Brugsch, no less well-known, thinks that it is more correct to translate it as "lion" and he reproaches Schabas because where he reads the next phrase, "You are opening the mouth", the latter reads as "You are making an opening in the fence". The impression is created that, in the deciphering of hieroglyphs, one can propose any number of variants.

When Heinrich Brugsch translated the inscription on the top of the sarcophagus of the famous Pharaoh Menkaure (British Museum), he inserted the classical names instead of the names of the Egyptian gods. For example, Olympus, Urania, Chronos. For this reason: each egyptologist interprets the inscriptions and their meanings according to his own fancy. That his translation changes radically the nature of

the text, its perception, and even the whole picture of the life of the Egyptians troubles him little.

They are not even completely sure how to read the hieroglyphs. Heinrich Brugsch notes: "The hieroglyphs are read in the direction in which the figures are facing, that is, from right to left or from left to right, or even from top down". Yet it is good that it isn't from bottom upwards. (Gleb Nosovskiy, Anatoly Fomenko *Russia and Rome*, Volume 3, page 437).

The situation isn't cleared up after the appearance of a literal alphabet in place of hieroglyphs. There are hypotheses of when and why they appeared, but about these later. Right now we shall note that Egyptian names and texts were written with consonants alone, as this has been customary even up to today in Arabic writing and Hebrew. Therefore, it does not follow that one must necessarily assume that words written then must have contained the vowels that are in them now. These are only the conventional additions of contemporary commentators. How closely they correspond to reality, no one knows. So, one has to guess at the meaning of the words in the sentences. It is not difficult to understand how difficult it is to do if, let us suppose, the word "man" is written only with the consonants "mn". In such a form it can sound like "men", "moon", "moony", "mean", "meanie", "mine". That is, to have all kinds of meanings.

Therefore, in considering the names of the pharaohs or reading the texts of the inscriptions in the temples and steles, one needs to remember that their sound and meaning are the "result of an arbitrary reading."

However, for the lack of an alternative to it, we will be using what there is. We will examine the pyramids and at the hazy figures of their creators. And they, the creators, if one is to believe the traditionalists, were strange people.

Judge for yourself. Modern history textbooks maintain that in Egypt every new Pharaoh from the very first years of his reign began to erect for himself a grandiose burial vault — a pyramid. The construction

sometimes took two dozen years, and during these years the human and material resources of the country were at the full disposal of the ruler. In fact an extraordinary situation is declared. They deprived local slave owners of their property — their slaves and draft animals—and the slave owners themselves became merely overseers of the slaves, obliged to manage the work, and at the same time to supply all this army of many thousands with food.

From which warehouses they delivered the products, how the country survived in the years of construction, in what way it defended itself from enemies or itself carried out wars of aggression - all this remains on the periphery of the traditional historiography, which thinks that using that primitive equipment the Egyptians possessed, tens and hundreds of thousands of people and many years were needed for the erection of the gigantic objects.

The traditionalist historians have, it would seem, weighty arguments in favor of such a state of affairs. Here is how Herodotus, who is considered an ancient historian, described the situation with the pyramids: “The Egyptian King Cheops threw Egypt into every sort of disaster. Most of all, he locked all the temples and forbade the Egyptians the making of sacrifices, and then forced all Egyptians to work on it... The erection of the pyramid lasted twenty years”.

One of the inscriptions on Egyptian monuments reads in the translation of Heinrich Brugsch: “And for the first time the king sent out a command to... (broken) in order to convoke all the builders from the city of Elephantina even to the city of Samhud... and of all the heads and leaders of the people for the production of the great breaking of solid stone for the raising of the great pyramid to Hormah in the name of him as a blessed god... and the great and noble lords and leaders were transformed... into the overseers of the pieces and the loading onto the ships of the stones”.

Let us allow ourselves to doubt the veracity of these reports. They tell us that every Pharaoh saw the main purpose of his life as being to ensure

that he slept after death in a brand new pyramid. And the Egyptians—the palace elite, the priests, the military, the working people—agreed with this and, like lambs, let the government have all their personal property for the achievement of this goal. In other words, Egypt without interruption, over the centuries, lived and worked only to create ever newer and newer tombs. An extremely gloomy and unnatural picture.

Fortunately, it is purely speculative. It is more precise to say— literary. The inscriptions on the steles and pyramids were made for the glorification of the dead pharaohs, for the praising of their exploits and fulfillment in the edification of descendants. And here unknown writers, as it is accepted in the East, didn't spare either colors or exaggerations. One had to show the might of the Pharaoh Akhenaten or Amenhotep IV, the submission of the country to his will, a will equal to a god—and, as if by magic, "both the great noble lords and the military leaders" seemingly started to load the stones onto the ships themselves. And the builders, wherever they lived, dropped everything and together with the leaders and heads busied themselves with the pyramid.

Magnificent epithets are recalled in this connection which poets bestowed upon the Chinese emperors, Turkish sultans and Arab caliphs.

They possessed the world, ruled the elements, and communicated directly with the Most High. Everything was used in order to show how great and powerful was the adorable sovereign, Although everyone knew that he was old, could hardly walk and had not needed a harem for a long time...

However, even when they did not love the ruler, they still attributed to him much of what he was not able to complete. Herodotus' tale about Cheops, who forced "all Egyptians to work for him" is evidence of exactly this. It could be asked that, if all Egyptians erected the pyramid, then who was it that grew the grain and defended the country?

To invest all efforts and funds into the pyramids meant the destruction of the state in a very few years' time. The laws of economics are as inviolable in antiquity as they are in our time.

We see that they built the pyramids. However, we are convinced that not so many people were required to pour the blocks from concrete. It wasn't necessary to stop the life of the whole country for this. They even were able to make, and, in our opinion, make a profit by taking a rational approach to the business pyramid-building, this having become an important part, as it acceptable to say today, of the scope of services considered necessary to the existence of the state.

We will ask an unusual question: whether they buried only Egyptian Pharaohs in Egypt? There are weighty reasons for thoughts about this.

The custom of interring rulers in special funerial structures is characteristic of all the tribes that inhabited Eurasia. In the Steppe region of the Black Sea, archaeologists for decade after decade have been excavating earthen burial mounds and have found in these the graves of leaders of clans and tribes that have disappeared. In the mountains, where soft earth is lacking, people erected stone burial tumuli. In Egypt, where the winds can scatter a burial mound of sand in a few days' time, they found a way around this problem, erecting, was we see, burial structures of artificial stone.

What do they represent? At first a structure spread across Egypt which they later called a mastaba (in translation from the Arabic — bench), This is a rectangular, trapezoidal structure that narrows upward. They buried their tribal leaders and priests in these. The basic principles which determined the location of these structures had already been formed by then. They were oriented according to the cardinal directions of the world, which is connected with primitive beliefs. The people thought just as the sun rises and sets, so too does man, so if he is placed with his face or his head to the east or to the west, he will be able to rise from the dead. Afterwards they also began to orient funeral premises themselves according to the points of the compass. (**V. Avdiev** *History of the Ancient East*).

A mastaba was a brick superstructure over a burial place concealed beneath the surface. Beneath the earth was found the burial chamber

with the sarcophagus. A vertical shaft with a depth from three to thirty meters led into it from above—the entrance. In part of the superstructure which faces east, in a shallow niche, a "false door" was built—supposedly the entrance to the mastaba. A special flat altar stood here on which relatives of the dead laid offerings and before which they read prayers for the dead. Sculptured portraits of the dead were kept in a special place (a serdab). Various artistic images—the life of the dead person in pictures—usually were applied to the walls.

Relatives of the deceased often visited the grave, prayed for him, and sometimes asked for help from him, The even left him letters. One Memphis official addressed a letter to his dead wife with a request that she not torment him. It had been three years since her death, but he was still not able to forget her and escape his grief.

However, one observance of the rites is not enough for a peaceful stay in the other world. It is necessary to do battle with evil spirits, and also to undergo trial beyond the grave. The Book of the Dead was created for the purpose of helping people to accomplish this successfully. This book contained a description of how to avoid all these dangers. Every man was supposed, in the best terms he could manage, to describe himself in the text which they placed in his tomb.

Here is what the nomarch (steward) Harkhuf writes in such an autobiography: "I was excellent... beloved of my father, praised by my mother, loved by all my brothers. I gave bread to the hungry and clothing to the naked. I was one saying good things and repeating what was loved. Never did I say aught evil to a powerful one or against any people, (for) I desired that it might be well with me in the great god's presence. Never did I judge two brothers in such a way that a son was deprived of his ancestral inheritance".

Speaking honestly, there is probably little of this that was true, but the Egyptians thought that it was possible to achieve bliss by telling lies. At the trial beyond the grave the gods were supposed to weigh the heart of the dead man and determine how many good and bad things

he had done. In order that the heart should not able to testify against its master, special magical incantations were pronounced.

According to Egyptian notions, the trial takes place in the Hall of the Two Truths (Both Maat). The court meets there, headed by the great god Ra. The god of the underworld Osiris is present, and also the 42 supernatural creatures, each of whom is responsible for a special sin. The dead person delivers a speech in which he maintains that he has not committed even one of these sins. Hereis an example: "I have not committed sins against men; I have not been cruel to living things; I have not attempted to learn that which has not happened; I have not acted fraudulently in the Seat of Truth; I have not defrauded the humble man of his property; I have not inflicted pain; I have not caused any man to weep; I have not committed murder; I have not given an order for murder to be committed; I have not carried off the fenkhu cakes offered to the Spirits; I have not perverted the weights "of the scales".

An eloquent enumeration. You read this and realize that people do not change over time, except that they no longer offer cakes to the dead. By the way, according to Russian national customs people still offer food and pour a cup of vodka to the dead at the graves of relatives even today.

But how was an Egyptian to cheat the judges? So that they should not able to catch him in a lie, the dead person pronounced the names of all 42 creatures, making them unable to oppose him. Afterwards the gods Thoth and Anubis weighed the heart of the dead person. If a man committed more good deeds than bad, he reaches the other world, if the reverse, then the eater of the souls eats his soul there and then. The social position of a man plays no role here, only his deeds.

With the strengthening of supreme power, they began to allocate the grave honors of the rulers to selected others as well. The so- called stepped pyramids appeared. The most ancient of them is Joser's pyramid. These are six mastaba placed side-by-side. Judging by the construction of the pyramid, some Egyptian architect decided to fill the spaces between

the mastaba in such a way that that the pyramid known by now to us resulted. This form is convenient because difficult calculations are not required during construction to ensure the structure's stability.

According to the concepts of the new chronology, there came a time in history when this method of burial became attractive not only to the Egyptians themselves. At that point they began to bring the remains of the more famous and esteemed rulers and co- rulers of the different states, of their confidants and family members to Egypt in order to commit them to the earth here in particular, in ground considered holy.

Our ancestors had their reasons for it. In a country where there is no rain for years, in the dry sands burnt by the sun, remains are not subject to decomposition. They rot elsewhere, but here they only dry out until loss of moisture is complete. Mummified remains do so especially. They are preserved through the centuries. So just where else to bury the great of this world if not in Egypt? Thus the Valley of the Nile became a gigantic cemetery for the rulers from all the Ecumene.

They brought their remains here, prepared in advance for a lengthy journey, on special ships, such as the boat displayed in the Egyptian Museum. The Greek myth of Charon comes to mind here, of the ferryman of the dead to Hades. He carried departed souls to the land of the Dead across a certain gigantic river. If one is to recall that on the medieval maps the seas are portrayed as rivers, then the conclusion that follows is simple: this is a matter of sailing across the Mediterranean Sea from Europe to Egypt.

Frequent allusions are encountered in the Bible about the mysterious city of Eir-Dud—the City of David. It was noticed that in practically all cases, it is mentioned as a place for the burial of the Judaic kings. Consequently, the City of David was a huge necropolis; a royal cemetery. According to Scaligerian history, its location is considered utterly lost. But it is not so difficult to find a huge cemetery complex in the Mediterranean area. It is in the Valley of the Kings, in Egypt.

Recollections about the king's cemetery of the Empire are preserved as

well in the Greek legend of the Phoenix. As the "Mythological Dictionary" reports: "The Phoenix is a magical bird which has the shape of an eagle. It dies, while breathing the aroma of the grasses, but a new bird is born from the seed of the Phoenix that takes the body of its father to Egypt, where the priests of the sun cremate it".

In contrast to the body of the Phoenix, they did not cremate the bodies of the kings, Craftsmen for embalming mummies took them in hand. They were, as we know, good chemists. Preparation of the sarcophagi was taking place at the same time. And when the time approached for the concluding stage, they enclosed the king's mummy in the already prepared or completed pyramid. That is, they prepared a grandiose burial vault, but not for a reigning king or pharaoh, who who was still alive and in good health—who knew how long he would rule, half a century perhaps!—rather, for that ruler who had already died and was worthy to rest in holy ground.

Speaking in modern language, a huge funeral bureau operated, which prepared the pyramid graves beforehand. Naturally, this was not on a voluntary basis. Each burial excavated yielded solid riches because there was not a state that would not have wanted to see its former sovereign off to another world less than as magnificently as possible. They did not spare money for funerals.

A numerous and well organized caste of priest managed all of this. According to different estimates, they possessed up to 10 percent of the land being cultivated, and up to 6population. The right to serve as a priest was hereditary. Each of the deities had its own clergy (organization), at the head of which stood a high priest. The numbers, influence and wealth of the clergy depended on the word of a concrete deity. Thus, the clergy of Amun-Ra was the most powerful.

The upper layer of the priesthood were the so-called hem- netjer—servants of god, the Principals of the cult. Then came the readers and experts of the holy texts. The lower clergy carried out most diverse, essentially domestic work in the temples. They were called the Wabu—

the pure. Singers and musicians also were included among the clergy.

The priests possessed the secrets of embalming, performed the most complex rituals, organized and controlled construction and managed the services accompanying it. Inasmuch as sizable funds were arriving, this caste had special people who handled the finances. A separate team was involved with the inscriptions on the pyramids and steles that honored the deceased, their achievements in war and the extents of their conquests. They were called the Cher-Per-Ankh.

Chantepie de la Saussaye reports in *An Illustrated History of Religion*: "A large part of the monuments preserved with inscriptions found on them... were dedicated for religious purposes. From the papyri that have reached us, perhaps nine-tenths are of religious content... All this material is rather one-sided: in its origin it is almost entirely concerned with the burial rites that existed".

A number of monuments share a common feature: the names of the interred kings have been effaced on them. For what purpose was this done? And when? Traditional historians attempt to answer these questions thus:

In the funerals of a pharaoh a peculiar jury supposedly was established. The people decided whether the Pharaoh deserved burial. If the ruler in life behaved himself unworthily, then they "deprived" him "of burial". But inasmuch as the tomb was already prepared, they had to cut away the inscription on it and crush the prepared mummy with a hammer. Thus they erased from the people's memory the "bad" rulers.

The style of the explanation speaks clearly enough of the time of its origin. This is the 18-19th century, when the jury appeared. It is not considered possible to imagine a People's Court in a slave-holding state. A clumsy tale was born because of a complete misunderstanding of the real situation in Egypt.

And there are other explanations. **Heinrich Brugsch** wrote in *Egypt under the Pharaohs*: "In a perversion of the historical truth, the

destruction of the monuments which belonged to the Hyksos, the defacing of their names and titles beyond recognition and the inscription of their own names and titles on other people's monuments begins with the ascent to the throne of the kings of the 18th dynasty".

As we see, the author thought that this procedure was connected with the aspiration to exterminate from history the memory itself of the hated Hyksos. At first glance, it seems rather a convincing argument. For centuries and down to our own time, in totalitarian states new rulers, so to speak, "dance on the corpses" of their predecessors, accusing them of all manner of sins while exalting themselves. In this case, only the fact that the new pharaohs inscribed their own names and titles on someone else's monuments is confusing. Usually they don't do that. They pull down someone else's monuments.

While doubting the explanations proposed by Heinrich Brugsch, some historians of today's formation offer their own variant. They say that the destruction of the old inscriptions was started by the European missionaries or the Egyptologists in the 18–19th centuries. They intentionally destroyed the "too glaring traces of original medieval history that contradict the Scaliger version which already had been created in Europe" (Anatoly Fomenko.) And the original history consists of the fact that "ancient" Egypt was part of a united Russian-Horde; a Mongolian Ottoman Empire of the 13-16 centuries. The author adheres to the opinion that the worldwide empire of the Middle Ages was created by Russians, who had spread their power throughout all of Eurasia. After the break-up of the empire "in Europe... memories of the Great Mongol conquest of the 14th century and of the Great Mongol empire were already erased to a significant degree". Afterwards Egypt's turn arrived. Here the names and titles were destroyed that had testified to the Russian origin of the empire's rulers who were buried in the holy ground.

The hypothesis dictated the aspiration to find the Russian roots of all Eurasia's medieval history. Such an approach, in our view, is

unproductive. If nothing else because the formation of nations in the modern sense of this word began essentially later.

He does not make clear for that same hypothesis the second part of the problem: if the European missionaries and Egyptologists who visited Egypt first destroyed the names of "Russian" pharaohs, then who inscribed the new names of the rulers? Was it really the missionaries, too?

The explanation, in our view, is somewhat simpler and ordinary. The priests themselves perpetrated the procedure of renaming the monuments. There are comparatively few pyramids and similar burial vaults (there are nearly 80 pyramids), but the deceased are many. How many of the old rulers there were, no one remembered any longer, inasmuch as not only did they themselves sink into oblivion, but also their dynasties, and in some cases even the states which they at some time had headed. This means then became possible to make use of their final resting places for their own recently deceased there. It was quick and cheap. One does not have to build new pyramids, and this is a great savings for the priestly treasury.

And there is no reason to stand on ceremony with the former owners of the burial vaults. **Jorge Livraga** in the book *Thebes* cites such facts as these: "During the 21st and 22 dynasties the mummies of Sekenenre, Ahmose, Amenhotep I, Thutmose I, Thutmose II, Thutmose III, Seti I, Ramses II, Ramses III, some of Amun's priests and a number of otherswe have not been able to identify were re- interred together.

"In the grave of Amenhotep II, besides him personally were found the mummies of Thutmose IV, Amenhotep III, Merenptah and Siptah, Seti Il, Ramses IV, Ramses VI, Queen Tiye, and also two women and a child.

"They also began to use small lateral chambers or chapels for concealing the rich offerings, as in the tomb of Amenhotep II, where the researcher Loret discovered and photographed several mummies which were simply piled up. Most likely, we will never find out the reason for such extreme haste or the persecutions and crimes that preceded it".

It is difficult for Jorge Livraga to imagine that the priests were treating the respected dead disrespectfully. In his opinion, criminals had been operating here. They had taken the gold and valuables from the mummies and cast them aside. Doubtful. There is no reason for the robbers to have moved the ransacked remains. To take trouble with them is only to lose time.

There is one more version among the traditionalist Egyptologists: the priests had re-hidden the mummies, saving them from thieves and robbers. Also unconvincing. In order to re-hide the mummies it was not necessary to dump them like firewood before abandoning them to the ages.

In our time a hypothesis has appeared according to which the priests in extreme haste hid the mummies—not from thieves, but from the troops of Napoleon who was invading Egypt at the end of the 18 century. This hypothesis raises many questions that have no answers.

By the time of Napoleon's invasion, the country had long ceased to be heathen and the castes of priests no longer existed. Islam was in force here, which, in principle, prohibited any representation of people and animals (we recall how many pictures are on the walls of the temples and pyramids!) and which, additionally, has its own method of burying the deceased. The religious structures of the ancestors found themselves abandoned and partially covered with sand. Who built them and for what reason, the overwhelming majority of the population did not know. Only the grave robbers, who pilfered from the burial places everything that was of any value, gravitated to the pyramids and temples. Just who then hid the mummies?

To recapitulate: the various names on many inscriptions were chiseled-away painstakingly by someone. The most natural hypothesis is the priests themselves often did this. Inasmuch as the remains of kings were being brought together from throughout the Ecumene, a situation unavoidably arose when rulers ended up beside each other who during their lives had been at bitter odds with each other. How would it be if

the victories of one of them were celebrated over the other on the steles? In order not to lose clientele, the removal of memorials of their triumphs from the steles of the victors follows naturally.

But not only the priests had their hands in this. The original inscriptions violently disturbed those people who in particular at this time (the 18th century) were creating, or more precisely, contriving Egyptian history. So, a lengthy list of cities conquered by the Pharaoh Thutmose III is cited in the well-known Karnak inscription. And in some places the names of the cities have been destroyed.

That there were Egyptologists who intentionally destroyed evidence of the youth of the pyramids and various finds in Egypt there is no doubt. A desire to bring these finds into agreement with the Scaligerian chronology ruled them. They sincerely believed that "they were correcting" mistaken history. And when inscriptions or papyri reached them in which names were present that were characteristic of the Middle Ages, not of ancient times, they dismissed them as gross errors or chance artifacts and consigned them to destruction.

And there were other motivations for such behavior.

According to the evidence of the historian Nikolai Morozov, in Basil's book, "A Russian Seaman's Trip trough Egypt, Syria and the Greek Archipelago", published in the '40s of the 19th century, the author tells that, when he visited the tombs and buildings described by the famous French Egyptologist Jean-Francois Champollion, he did not find even a trace of the many drawings cited by him. The Arab accompanying him explained: Champollion himself obliterated them. Why? So that his books, Champollion's books, remained the only document for later researchers and people would not be able to manage without them. (Or, dispute them !).

There is direct evidence of this by witnesses who in fact caught Champollion red-handed as he was destroying the finds. In the book, *Tragedy of the Pyramids*, **Peter Ellebrakht** reports about a visit to Egypt by the architect Hessemer: "It is very unfortunate that I arrived

in Thebes immediately after Champollion"... The Darmstadt architect **Fritz Max Hessemer** sent this distressing news to his patron, the diplomat and collector Georg August Kestner who had founded the German Archaeological Institute in Rome:

> "I honor Champollion's scholarship in every way possible, however, I should say that as a man he manifests a disposition that discredits him extremely in the eyes of people! The tomb found by Belconi in Thebes was one of the best; at least it was fully preserved and not damaged anywhere.
> "But now, because of Champollion, the best things in it have been destroyed. The fine, natural size frescos lie broken on the ground... He who has seen this tomb before will not be able to recognize it now. I was extremely angry when I saw such sacrilege".

Champollion explained it all by the fact that he wanted to take the pictures to France, tried to cut them out, but it turned out to be impossible to cut the stone and everything was damaged. A doubtful explanation, unacceptable for a genuine scientist. But knowing with which scale Champollion's predecessors forged and altered historical documents while "validating" the Scaligerian historiography, one is not surprised by the Egyptologist's actions. He operated according to the traditions of that time.

It is well known that they fired Napoleon's cannon point blank at the famous Sphinx in Giza and badly damaged its face. Out of ignorance? For entertainment? Hardly. A whole staff of learned Egyptologists was in Napoleon's forces. Napoleon himself said that he had come here to "help Egypt into the world." He charged draftsmen to capture on paper all the structures and remains of the monuments. "In Dendera he acted as no other conqueror, either before or after him: he left a precise copy of a large stone with a depiction of a Zodiac instead of the real one, which was taken to Paris" (Jorge Livraga). And nonetheless his cannoneers shot up the Sphinx.

The artillery rounds also corrected history. They wiped off the face of the Sphinx some kind of symbolism which contradicted the Scaligerian chronology. Unfortunately, we will never learn precisely what in particular. The opinion exists that it may have been a cross which was completely out of place, in the opinion of the traditionalists, on a sculpture of such millennial antiquity. Most likely that was it. A cross on the Sphinx in all likelihood so contradicted notions about Egypt that they shot it away to rid the world of it. Everyone "knew" that the cross was a Christian symbol!

The catch, however, was that the cross existed as a religious symbol in the East for a long time before Christ. We will dwell on this in detail later. For the time being we shall emphasize that the cross in particular is the most important attribute of the sun god Ra. They call it the Coptic cross with an ear in Christian times.

A schematic depiction itself of the sun on many monuments also is a cross. It is not surprising therefore that Egypt even in the traditional history is considered now a veritable "country of crosses". But only not Christian. Napoleon's Egyptologists still didn't know this, they only had begun to study Egypt; after they had disfigured the Sphinx. Fortunately for history, they did not see the crosses on the Colossi of Memnon, and on dozens of drawings, bas-reliefs and monuments. They did not find the necklace from the tomb of the pharaoh Tutankhamen with four crosses and his linen shirt with embroidery that depicted a cross worn next to the skin... Otherwise their "correction" of history would have been even more catastrophic.

From top to bottom:

1. Copts crosses.
2. Linen shirt with cross of the pharaoh Tutankhamen. And glove of the pharaoh. Gloves were spreading widely on middle ages.
3. Cross of the pharaoh Tutankhamen.

Even the Egyptians themselves "corrected" the past. It is known that

the large pyramids were faced. On the peak of the Great Pyramid even today the remains of the facing have been preserved. Its dismantling, according to the testimony of European travelers, took place on order of the sultans in that era when Islam became the predominate religion. As early as the middle of the 16th century, the secretary of the French embassy in Egypt, Jean Cheneau, noted that there was a facing. The third pyramid generally was intact, "as if it were just erected". But they removed the slabs of the facings in precious few years. The break between Islam and Christianity had become so profound, that the crosses that were depicted on them became offensive for the Moslems.

Medieval evidence has been preserved that on the facing of the pyramids at some time there were extensive inscriptions in different languages. Here are some lines from Jean-Philippe Lauer's book, "Mysteries of the Egyptian Pyramids." The Baghdad physician, Abd al-Latif reported: "The stones were covered with ancient writing which no one remembers any longer... There were many such inscriptions here such that, if the desire to copy even those which are found on the surface of two pyramids arose, then it would have taken more than ten thousand pages."

"Abu Mashar Jafar reported about seven types of inscriptions: in the Greek, Arabic, Syrian, Musnad, Himyaritic (or ancient Hebrew, according to the manuscripts), Latin and Persian languages".

Arabic inscriptions have also been discovered inside the pyramids, for example, on the western wall of the burial chamber of the pyramid of Chephren and in the fifth pyramid—on the plastering covering its southern wall. This is from the 14–16th centuries, the time of the origin of Arabic culture. More evidence of the youth of the pyramids.

The latest evidence in time of the youth of the Egyptian pyramids was received very recently. In 1992, a Russian specialist on forensic medicine, Svetlana Balabanova, analyzed Egyptian mummies. She analysed specimens of hair, skin and bone with which forensic medicine experts constantly are involved, unmasking killers and helping establish the identity of their victims. (A. Volk "The Pharaohs Snorted Cocaine".

"Ogonek" magazine, No. 32, 2003).

A mummy lying in front of Balabanova was a very solid, if one is to believe the traditional chronology, three thousand years old. The man had died supposedly during the time of the 21st Egyptian dynasty. However, results of the analysis rocked the world: in his body, she found traces of tobacco, hashish and cocaine!

Having studied the mummies of eight more Egyptians who lived in the period from 1070 B.C. through 395 A.D., Balabanova also discovered traces of tobacco, hashish and cocaine in them. This discovery was like an exploding bomb. The native land of the huge, two-three meters high, evergreen cocaine plants is the mountainous tropical forests of South America. Tobacco also is from America... How did it get to Africa 1,500 years before Columbus?

The results of Balabanova's research struck at the core belief of historical science. Therefore, they swamped Balabanova with letters. Their authors were indignant, distressed, and scoffed. "All your investigations are complete nonsense, because before the sailing of Columbus, it was impossible to encounter tobacco and cokaine in any country of the Old World",—This is the gentlest respionse the expert happened to read.

However, later it was demonstrated that Balabanova had not been mistaken. German scientists studied an Egyptian mummy which was kept in one of Munich's museums (it is supposedly 3,000 years old). And again there was found a collection of vegetable substances well known in our time: nicotine, hashish and cocaine.

Well, with opium everything is understood! The poppy grows in the Old World. But how can it be with "American impregnations" into the bodies of Egyptians? When the first shock from the discoveries passed, they recalled that facts similar to those found by Balabanova and her other colleagues have been known for about a hundred years! They had simply managed to ignore them. In 1922, when the tomb of Tutankhamen was unearthed, they found in it not only "the gold of the Pharaohs", but also the dried up tiny body of a tobacco beetle.

In 1976, while studying the mummy of Ramses II, French scientists found not only tobacco beetles, but also bits of tobacco. Naturally, there and then, as is customary, the objections began to rain down: "Most likely one of the archaeologists, while studying the tomb, accidentally spilled the tobacco". However, this excuse does not explain anything. They found samples of the things supposedly unknown to the Egyptians even beneath the resin layer which was laid down during the original embalming. It is impossible to spill tobacco there by accident. Moreover, these things were additionally found in the mummy's abdominal cavity!

It is known that tobacco has good germicidal properties—it protects against decay. Therefore, the Egyptians used it in mummification and fumigated the premises with it. It is possible that the Egyptians even smoked tobacco themselves. In the outskirts of Giza they discovered clay pipes which are dated by the traditional chronology to 2000—1700 B.C.

Inasmuch as the Egyptologists of the old school stubbornly ignore these strange discoveries, they have to contrive the most unnatural explanations. Thus, the German researcher Renata Hermer has thought that they unwrapped and examined the mummy of Ramses II certainly as early as the 19th century: "And just then the tobacco fell inside the mummy accidentally".

There are even more likely versions. Nicotine is contained not only in American tobacco, but also in some plants of the Old World. The majority of scientists think that the traces of nicotine in the mummies and pyramids have this as their origin, and nothing to do with tobacco.

But how can it be with the cocaine? Perhaps it too came to the Egyptians not from America, but from some other plant? As of today, only two types of the three hundred representatives of the Erythroxylaceae family are known which contain some noticeable quantity of the cocaine alkaloid. These are Erythroxylum coca and Erythroxylum novogranatense, Both grow only in South America.

Searching for the answer to these questions, historians have recalled

various hypotheses which are connected with a sojourn of Egyptians in the New World. As early as 1910, archaeologists, discussing the stepped pyramids of Mexico, came to the conclusion that, possibly, their construction had not been an invention of the American Indians. They adopted this technology in Egypt. The similarity is very great: the design of the pyramids, the custom of burying the deceased in them, worship of a sun god, a precise knowledge of mathematics and astronomy (the latter was necessary for sea captains, who were preparing to start on a long journey). Evaluating all these parallels, the scientists came to the conclusion that civilization was born in Egypt and spread from there to all the other regions of the planet.

Thus appeared the Diffusionist school (from the word "diffusion"—spreading, mixing and penetration). Their opponents, who maintain that no communication between Africa and South America was possible, have received the name "isolationists".

Since it is asking too much of them to cast doubt on the traditional chronology, historians incline to the opinion that the real capabilities of ancient Egypt were somewhat above those with which they are credited. They even allow that three thousand years ago Egyptian seafarers sailed both to India and to China, On what they sailed does not interest them. Evidence of the fact is not taken into account that three millennia ago there were no technologies and instruments which allowed building sea vessels, that these technologies arose only with the appearance of iron, and that this was during the Middle Ages. Historians are prepared to agree with anything provided that the existing time scale be kept inviolate. Meanwhile, today medical investigations of mummies found in Nubia show that 80 percent of the people found there also used cocaine! How can this be?

9. "Dark Ages" and Nomads

CHAPTER NINE

Traditional history resembles classical dramas in places. In them, as is known, it is obligatory to have evildoers and culprits behind all misfortunes and adversities.

There are also very bad people in the Scaligerian chronology, because of whom there came to be "Dark Ages" in the official histories of practically all states and peoples known to us.

Voids in the chronology are denoted by this term. As we have already said, its compilers artificially extended the antiquity of both the states and the ruling dynasties. As a result, periods of several hundred years were created which had to be filled with some kind of events, facts and names. What resulted was antiquity (on paper), but nothing of any importance that happened in it! Such was impossible in real history. Therefore, the chronologists explained that the "dark" periods are the result of catastrophes in the various states.

And right here the immediate family of Iago appears on the historical scene. Historians called them the culprits for the fall of "ancient" Rome, the centuries-long lag of Russia behind her European neighbors and chronic failures in the development of China. The evildoers smashed the fates of states and people, forcing them to forget about their fine pasts and about the eminence in science and art which they had supposedly achieved in antiquity. Because of these black deeds, the peoples of Europe and Russia lived for hundreds of years in poverty and neglect.

Only in the Renaissance did Europe, for example, perk up for some reason, at the same time recalling in detail the customs and traditions of its radiant past and starting to develop once more, freed from the evil-doers who had sunk into oblivion without any trace.

The culprits of the misfortunes and adversities are called nomads, They have the most diverse names and they operate (according to Scaligerian history) in the most unlikely centuries.

What is characteristic about them in the overall picture of their appearance and disappearance on the pages of the books is always one and the same: nomadic hordes suddenly, like a tornado, fly at flourishing countries, rout their armies, destroy the states utterly and then suddenly disappear, leaving after them wreckage, charred ruins, and desolation, to overcome which centuries are necessary. These centuries also are called "dark" ones.

The most characteristic example in the Egyptian history are the hordes of nomads who in 1786 B.C. invaded the country and ruled in it, according to various estimates, either 110 or 200 years. The time of their rule is regarded as the "dark period of Egyptian history".

"All their people assumed the name Hyksos, that is shepherd kings," wrote Heinrich Brugsch.

Josephus Flavius specified: "According to the assertion of some manuscripts, these were nomadic Arabs, but, according the assertion of others, shepherds that were taken into captivity".

The impression is created that some kind of glitch happened in Egyptology. Because either version, in our view, is absurd: foreign shepherds, even taken into captivity, became the pharaohs and ruled for two hundred years! How ? The historians do not bother to explain. As one of the critics of Scaligerian history wittily remarked, one had to search whether there are tailor kings or draymen kings in "ancient" Egypt since it already has shepherds. (Nikolai Morozov).

However, all of this is accepted by Egyptologists quite seriously:

> "According to the Manetho legend... at some time a wild and coarse people, who arrived from the east, inundated the lowlands with their hordes, fell upon the native kings sitting in their own cities and seized control of all the country, not having met strong opposition from the Egyptians... Then they made one of their number king; his name was Salatin or Saltis, also Silitis... Coming across in the Sethroite region the city Avaris, he built it up, fortified it with extremely strong walls and brought into it 240,00 heavily armed troops who were obliged to make up his garrison".

According to Brugsch, the country from which the Hyksos had arrived was called in various languages Syria, the Rutennu of the East, Asher and Meti. Commenting on reports of Rutennu shepherds in one of the inscriptions, an Egyptologist writes that this expression contains an allusion to "from where the shepherd kings who controlled Egypt came". One also may consider the name of the capital—Avaris—as evidence of the Eastern European roots of the Hyksos. The Avars, according to the encyclopedic dictionaries, are a "tribal union, primarily of Turkic speaking tribes... In the 6th century they formed the Avar kaganate in the Danube basin".

In the 6th century A.D. But what kind of a relationship do they have to the Hyksos who supposedly attacked Egypt in 1786 B.C? The most straightforward seems strange in our opinion. Everything that is ascribed to the Hyksos as a matter of fact occurred in the early Middle Ages, and then was replicated broadly by the efforts of the Scaligerian historians and sent off into "antiquity".

Other nomads are recalled in this connection who also were in Egypt. That was the period when the famous Pharaohs ruled. The best known of them is Ramesses II, or Ramses. The name, by the way, is very similar to Rome-Jesus. But this is an aside. So, there was a war in that epoch, in the opinion of the traditionalists, against the forces of the great Hittite, or Hettite people. As Heinrich Brugsch wrote:

> "The Egyptian inscriptions call them the "Great People" or "Great Land" ".

Traces of the Hittites supposedly were discovered for the first time in Asia Minor in 1880. Professor Archibald Sayce and afterwards William Wright, relying on the Bible, suggested considering an area north of Palestine as the "land of the ancient Hittites". Some of the finds discovered here were ascribed to them in particular. They began to recognize as monuments of their culture the bas-reliefs with large-nosed, stocky people in pointed caps and boots with toes turned upwards. They had emblems of a winged solar disk and snake as did the Egyptians, and also a double eagle, as the Byzantines, a double-bitted poleaxe and winged gods.

However, comparatively recently the existence of the Hittites in that form in which they figure in Scaligerian history has been placed in doubt. Investigations of the south Russian burial mounds which belong to the 10-12th centuries of our own era, have led to yhe discovery of objects of the very same type as those in Asia Minor. They were found in other regions which border on the Black Sea as well. So, who then lived here: Hittites or ancestors of the present peoples? But perhaps the Hittites are also the descendants of the present peoples?

The questions, as you see, are pointed. And the adherents of the Scaliger history had either to reject previous views or contrive some kind of version which explained the new facts. And they contrived one: "The influence of the Hittite culture was sufficiently powerful to manifest itself across a great distance... long after the state and the people that created it had passed into eternity".

As we see, not only the Hyksos, but also the Hittites rendered an influence on the descendants both for a thousand and for two thousand years. There is no reason to say that such a version does not invite criticism.

But let us return to the Hyksos. They have one distinguishing feature.

Besides being shepherd kings, they are on horseback. In one of the books on Egypt we find:

> "The Egyptians of course had no reason to thank the Asiatic newcomers. But nevertheless they gave Egypt a valuable gift: they brought horses there. Until their arrival, this king of domestic animals was not known in the Nile Valley. There are as many donkeys portrayed on the monuments as you like that were used for all sorts of agricultural jobs, but of horses—not one... The horse soon was established and began to be bred" (Z. Rogozina).

Everything is correct: the new-comers traveled on horses and, arriving in Egypt and Asia Minor, established there the culture of horse-breeding. But when it happened, and whether they were Asiatics, we will look into a bit later.

Right now—about the nomads in the history of "ancient" Rome. Here they also proved themselves to be awful evil-doers. Their raids have been described with details that freeze the soul. The most gentle epithets of the "ancient" and Byzantine authors for the nomads: "fierce", "wild", "Danube wolves".

They reach Thrace, ... "real men of Mars... swords always at the ready", reports an alarmed Ovid. As early as 16 A.D., the Sarmatians cross the Danube in masses. Rome succeeds in dealing with them only with great difficulty. The Sarmatians invade in jolts as it were in 35-37, 49-50, and 68-70. In 80-92, the emperor Domitian wages exhausting wars with the Sarmatians in Dacia. Roman authorities try first to defeat the individual Sarmatian tribes one at a time, then to pay off their leaders or tame them with money, gifts and honors. They settle the Sarmatians on empire territory—as a defense against the next invasions by the next nomads from the east. Broadly speaking, this is the situation on the lower Danube in the first century.

It gets worse and worse as it goes on. After a few centuries is the

invasion of the Huns. Having shattered the Alans, they afterward pounce on the Goths and eject them from the Black Sea Steppe. From that time the headquarters of the Hun "king" Rua (Rugila) also travels around here. From 425, the Huns start active wars on the Danube; from 445, Attila becomes their leader. In Rome they called him "the Scourge of God", the cursed Hun was so threatening although an analysis of the leader's name made by linguists concludes that Attila is simply "old chap".

"The Copper fom Gander"

Despite the loud praise that has remained over the centuries Attila as a man and military leader is completely unknown, Here is how they describe him: "Malicious, treacherous, stunted, with a broad chest, a huge head, a thin beard, a flat nose and a disgusting yellow face, with flabby, limp skin", This is not a portrait, but a caricature, composed by a not very talented writer.

As regards the military leadership capabilities of the leader of the Huns, then, as the historians write, "not one account of the battles has reached us, therefore, we cannot evaluate Attila's military leadership... Those, who buried him and hid the treasures, w murdered by the Huns so that no one would be able to find Attila's grave". That is, it is even unknown where his grave is! There is the name, there is the legend, and there is nothing more.

Ammian Marcellin provides a group portrait of the Huns:

> "The Hun tribes... exceed any measure of savagery". They, "as it were adhere to their own horses, sturdy but ugly in form, devoid of any beauty, like eunuchs. They all are distinguished by solidly built and strong members, thick necks, and in general such a monstrous and fearsome look that one can take them for two-legged animals or liken them to posts.
> Unpleasant in appearance, they are savage and perpetual fugitives,

> spending their whole lives in nomad tents in which their filthy women weave their pitiful clothing... Their one passion in life is the insatiable craving for plunder".

Real monsters were ravaging Europe. They are described very emotionally. But let us draw away from the emotions and try to determine from where they appeared.

Traditional history shows precisely: they all were rolling into Europe from Central Asia. Countless hordes of conquerors came from there in wave after wave. In which connection, not one horde, neither the Hyksos, nor the Huns, ever returned to their home territories. A new horde stepped into the arena of history the next time. But how did they originate? What gigantic generator of nomadic hordes operated for centuries in Central Asia? (Yaroslav Kesler).

And to where did they disappear in the Middle Ages? Here there is total silence by the traditional historiography.

In order to explain it, the scientists by our time set about studying the contemporary inhabitants of the steppes and deserts of Central Asia. After all, they are the direct descendants of the "conquerors." If so, then at least some kind of traces of the by-gone centuries should have remained in their lives. Therefore, the adherents of the new chronology also have undertaken such a study. And here it has been determined that the lands in question cannot now and never could feed such a number of nomads. Life in the deserts is extremely severe. It is impossible here to support: the huge herds of cattle and horses necessary for "countless hordes".

It also has been determined that Mongolian cattlemen never had huge cities. They were not involved with industrial production sufficient for the production of military equipment. Neither in the past nor in the present did they have even the experience of the formation of huge military units and the waging of full-scale war.

But, you see, it is acceptable to think that the cattle-raising tribes

and the Mongolian tribal clans somehow united before the campaign, selected a single military leader and went to sack nearby and distant neighbors while submitting to the strictest of military discipline. Can it have been so?

The researchers analyzed the typical behavior of the tribes, both nomadic and settled, in different parts of the world. It turned out that, as a rule, they never unite when they carry out offensive military operations. Each tribe acts on its own initiative, not wishing to divide possible spoil with anyone.

They behave exactly the same way in the face of a common danger. The behavior in this regard of the native tribes of North and South America in the epoch of the Spanish, Portuguese and English incursions onto the continent was identical. In the initial stages there was not one case when the tribes ever united to repulse a common enemy. Each defended its own territory. When this effort failed, it simply left the place where it had lived and shifted for itself as best it could; its neighbors watched this happen with complete, passivity.

Although half a planet separates America from Asia, the Asian tribes were in no way different and are no different in this from the American. In Afghanistan, where a wasting war has been ongoing for many decades against foreigners, the tribes involved have most valiantly, consistently and uncompromisingly fought only on their own territories. As soon as the battles shift to another area, their military zeal practically disappears.

The reason for such behavior, in our view, lies in the fact that the tribes had no notion of a “common motherland” or a “common state”. They have no common territory. Nothing unites them; even their languages and beliefs in many cases are different (America and Afghanistan). Therefore, they do not see any sense in rallying, in the creation of a unified military and state structures without which it is senseless to wage wars, in particular, offensive wars. They are (not without good reason) of the opinion that any state structure, especially a military one, will curtail and even destroy their tribal laws and liberties. We have no

basis to think that the cattle-raising tribes and Mongolian tribal clans conducted themselves otherwise.

Trying nonetheless somehow to explain why the Mongols supposedly at some time united and went on to conquer Europe, some traditional historians express the supposition that it happened biologically. Under the influence of nature, including the cosmos, a people's stereotypical behavior changes radically. True, all do not change; such changes affect the most emotional. A mutation occurs in them—they become passionate people.

Their numbers are trifling, but they create ethnic systems owing to their abundant energy. Distinguished, passionate peoples possess fine organizational talents and the ability to allure masses of people behind them. "They struggle for the conquest of peoples who surround their ethnos or, on the other hand, battle against the conquerors" ... "Passion develops an irresistible internal drive for a single-minded activity." (**Lev Nikolayevich Gumilev** *Ethnogenisis and the Biosphere of the Earth*. Leningrad, 1989).

Speaking more simply, the cosmos is to blame for this. Some kind of cosmic rays so influenced the Mongols that they cast away their flocks and went off to conquer the world. But, when their passionate leaders left for another world, the zeal of the conquerors died away and they returned to their sheep. But the passion itself did not disappear. In campaigns through Asia and Europe, the Mongols became close friends with the local women and, so to speak, by a sexual route they spread it among the peoples of the world, inasmuch as this quality is passed to children. (**Lev Nikolayevich Gumilev**., **K.P. Ivanov** *Ethnosphere and Cosmos*. Leningrad. 1988).

A very convenient hypothesis. It answers two questions at once: It becomes clear from where so many conquerors appeared in Europe and Asia in the subsequent centuries. And at the same time why those achievements which the traditionalists ascribe to their ancestors are in no way reflected in the life of today's Mongols, Altays, Buryats, and

other peoples of Central Asia. There is no more passion! The cosmos for some reason stopped irradiating them, so they lapsed again into their primitive condition. Hence, it is necessary to send all claims to the Universe.

We will not be sending anything anywhere, because we think that the passion theory is unscientific. It is possible to assume any other wide-scale phenomenon of nature as the basis of logical constructions with the equal success. Let us suppose, an earthquake. We can announce that it so strongly shook the Mongols that the most emotional of them became passionate people. A hypothesis in no way worse than Lev Gumilev's has will result.

In our view, the pursuits of Lev Gumilev and his followers were doomed to failure from the beginning. Staying within the framework of the Scaligerian history, they were not even able to imagine that, as a matter of fact, there never were any such incursions by Asiatic nomads. The gigantic generator of nomadic hordes in Central Asia did not exist.

Where did these hordes come from? From nowhere, the adherents of the new chronology think. Conquerors didn't have to rush into Europe from Asia across thousands of kilometers. Those they call nomads, barbarians and wild horsemen in the traditional historiography, lived right here, in the different corners of the European continent. And they didn't live exactly as the writers of history describe them.

The Ukrainian archaeologist, **Andrei Dobrolyubsky**, one of the leading specialists on the problems of the ancient Northern Black Sea area, notes that the great mass of "nomadic antiquities of this region came into scientific circulation comparatively recently; approximately in the last two or three decades". Neither Scaliger nor his followers, naturally, "were able to know about these materials.". However, the archaeologists themselves have tied them to the generally accepted chronological scheme that also is fully natural—another scheme that never actually existed.

Having done this, the following has resulted.

If one tries to recreate the Pecheneg-Torchesk and Polovets societies of the 10th century according to the data of the funeral rite (that is, according to the rules of reconstruction generally accepted in archaeology), then it will turn out that these consisted only of warrior horsemen and had neither women nor an elite. This society—horsemen, who are accompanied by beggarly crowds— moved from place to place without check throughout the steppes of the Black Sea area, not leaving behind themselves any archaeological traces other than individual graves. They generally didn't use crockery. Such, in a general way, is the appearance of the "late-nomadic" family. One need say that it conforms to our everyday notion of "savage" nomadic hordes which the written tradition has brought to us.

But the Sarmatian-Alan family, itself no less "savage" but belonging to the 13–14th centuries, is similar in everything else but does not conform. According to those same formal features of ritual, the Sarmatians and Alans did not ride horses, and only used them rarely as sacrificial food. But they had a multitude of nobles and women, including even the very rich. They all ate and drank from rich and diverse crockery.

It hardly is necessary to add that there are no societies of the types described. If, paying no attention to the traditional dating, one combines them into a single whole, then we see a completely normal society of nomads. Here both men and women and children have a social structure with leaders, priests and military leaders with an established way of life and culture.

Before us is a single chronological array of monuments. This, in turn, can indicate that all the monuments accepted by us as being "ancient" belong in the 13-14th centuries.

The single most fundamental question of the modern historiography—the validity of its dating—here arises in all its magnitude.

As soon as the generally accepted chronology is accepted, lapses appear instantly—"nomadic epochs" exactly like the "dark ages" in Europe. If the Scythian-Sarmatian epoch (the reference model) is viewed as having

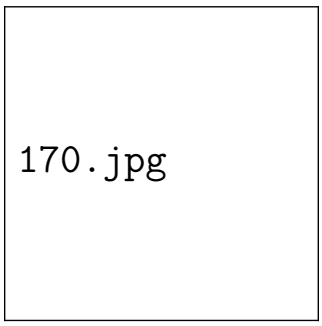


Figure 9.1: *The costume of nomad's tsarina. The Stout burial ground. (Klocko S. 1991. Avv.b)*

been filled with corresponding monuments rather evenly, then, beginning with the end of the 4th century A.D, numerous burials of nomads in the Black Sea area suddenly disappear. Later on, from approximately the turn of the 9th-10th centuries, they just as suddenly appear again—and in considerable numbers. They continue to exist in multitudes all the way up to the middle of the 14th century. After this they disappear again. Forever.

Thus, with the formal spread across the "reference" of nomadic antiquities according to the generally accepted chronological scheme, two large temporal breaks are formed.

One of them, the 5-9th centuries inclusive, correlates with the epoch of the Great Migration of Peoples. It is thoroughly highlighted in the written sources. Up until then the impression is created that the steppe was overcrowded with nomadic hordes. If one is to believe the "ancient" authors, who were writing much about the tribes of the Black Sea area, the Cimmerians, Scythians, Agathirs, Gelons, Meots, Issedones, Uzy, Huns, Khazars, Tavrs, Scythian Tavrs, Hyperboreans, Galats, Cumans, Vlach, Ros, Daci, Getae, Arimaspi, Issedi and others all settled the expanses of the steppe at the same time. A complete and utter Babylon.

But, at the same time again, "no classification contrivances allow us to single out convincingly the burials of the Huns, Avars, nomadic Bolgars or Hungarians and the like. Nothing results. It is a fact: there

are no such monuments for the area northwest of the Black Sea", Andrei Dobrolyubsky declares decisively. And, most characteristically, none of the adherent specialists of the traditional historiography will argue with him. There is nothing to argue about: There really are no monuments. Therefore, they avoid his conclusions with silence.

Archaeologists don't even attempt to explain another temporal break (from the middle of the 14-16th centuries and beyond.) In addition, it is thought for some reason that competence in archaeology where this time is concerned is coming to an end. It is enough to glance at any textbook of archaeology in order to be convinced: materials after the 14th century are stopping.

We shall emphasize again: Andrei Dobrolyubsky says that temporal breaks are formed only in an attempt to correlate finds with the Scaligerian chronology. In accordance then with the new chronology, all archaeological monuments of the steppes between the Southern Bug and the Danube, starting with Cimmerian time, "in principle should be shifted to our millennium in the chronological range after the 10th century". (Andrei Dobrolyubsky. "The Great People's Degeneration").

The "nomads", it turns out, lived in cities, or as it is acceptable to call them, "sites of ancient settlements". The settlements dot the expanses of Eurasia. They smelted and processed metal in these settlements, made ceramics and cloth and traded actively. It is acknowleged in modern history textbooks that Attica received half of the grain it needed from the Scythians via the Bosporan Kingdom —the same Scythians who are considered inveterate nomads.

This means that, allegedly wandering from place to place in search of pastures for cattle, they managed to master agriculture, labor productivity and market the grain they were growing, all at the same time. They mastered it it to such a level that they sold their surplus grain to their enemies.

Numerous artifacts allow us to say that the "nomads" acheived a degree of development in mining and metellurgy fully sufficient for them

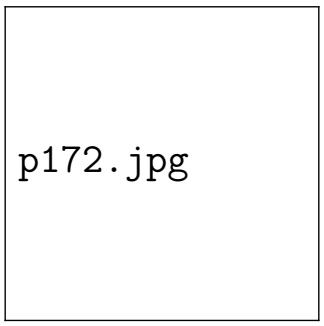


Figure 9.2: *The ancient calendar on the bronze mirror. "Nomads" had a complicated philosophical system about the origin of our World.*

to have produced the various articles they are known to have used, including first class armament. Gold articles found in Scythian burial mounds are masterpieces of the jeweler's skill without equals in the world during their time. And these people created all this without ever getting down out of their saddles?

So thinks the traditional historiography in particular. The term "nomadic feudalism" even has been thought up for the nomads, The Scythians and Sarmat, Pechenegs and Polovets, Alans and Huns, not to even mention the Mongols—all of them supposedly lived in mobile states without capitals, without state structures and without their own written culture. (A. Podoynitsyn "On Nomadic Feudalism, Nomadic Cities and Nomads". "A Reconstruction of Universal History", page 563).

The question of a written language is especially important. Even very recently the modern descendants of the ancient nomads more often than not did not have a written language. They communicated all their legends and stories from generation to generation only orally all the way down to the 20th century. A written language appeared for the Buryats, Mongols, Khirghiz, and Altai only in the thirties of the last century based on the Slavic Cyrillic alphabet.

It turns out that the descendants of the "conquerors" not only did not keep the rich material culture of the ancestors, but didn't even know about it! Being illiterate, the Mongols unfortunately could not read, in

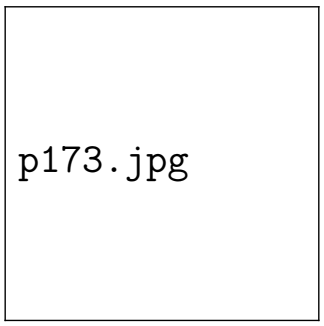


Figure 9.3: *The Deity from Gundestrup.*

the works of the adherents of the Scaligerian chronology, that they were the descendants of Genghis Khan's warriors.

If one is to speak seriously then, the monuments of material culture overturn the widely accepted historical concepts. The nomads of the past, we repeat, do not have anything in common with those of the present. And those names which they received in the historiography of the type "Huns", "Scythians" and the like, never were the names they called themselves.

Linguists point to the fact that, for example, the word "Huns" meant "a mixed people" in those days. The prominent French linguist Emile Benveniste has discovered that "Goths" means not some kind of definite tribe, but a heathen community, which professes idolatry (Goetze is "stone image, statue, idol").The natural habitat of the Goths in a study of place names is defined thus: It is southern Sweden (Goeteborg, En. Br.), Gothland Island in the Baltic Sea), Gotta and Gottengen in Upper Saxony (Federal Republic of Germany).In other words, traces of the Goths are found all over Western and Southern Europe.

They are depicted as heathen barbarians who encroached on the boundaries of the Roman Empire, which had recognized Christianity. Whenever the Goths became monotheists, they disappeared from history. They thereby put the traditionalists into a difficult position: Where did they go? It had to be imagined that they were swallowed up and dissolved by the great masses of peoples they had conquered.

By the way, "barbarians" are only "bearded men". The name itself arose, according to historical measurements, very recently, when the razor and scissors were invented and many men accepted shaving. They began to call the unshaven "barbarians". There was nothing offensive in it, although the traditional historiography has not stopped using this word as a synonym for savagery and brutality.

The traditionalists, however, do not intend to repudiate the generally accepted notions. This has forced them to create the most complex systems for the classification of cities and sites of ancient settlements discovered by archaeologists. The notions "nomadic city" and "nomadic settlement," something like an Indian camp ground but with homes of logs and stone, with defensive walls and even fortress-like walls, often with a water supply and sewerage, even smelting furnaces, have been introduced. The fact that at least dozens of years are needed to build such a camp is not taken into account. Questions have been avoided completely, like where the nomadic metallurgists mined the ore for melting, and for what reason the nomads built water supplies and sewerage systems if they intended to abandon the settlement as soon as the pasture in the neighborhood was exhausted by their cattle (which usually happens after one or two years).

A complex classification is used also for the designation of state nomadic unions. Notions which are peculiar to a state and specific nomadic features are included, but altered to connote short duration, instability, and absence of state institutions. one may encounter in the descriptions of the traditionalists, Semi-leaders, Semi-kings, Semi-warriors, Semi herdsmen, Shepherd-kings, etc.

It is worth especially dwelling on the Semi-warriors. If one is to believe the traditional history, the hordes, savage but knowing how to fight well, attacked the civilized states. The nomads of the Black Sea and Volga regions were especially distinguished. One cannot even speak about the Huns and Mongols, the greatest conquerors of all times and peoples. They destroyed the Persians, Egyptians, Romans, Chinese and

Byzantines so thoroughly that only dust supposedly remained of what had been their states.

In other words, they were professionals of the highest class. But who trained them? The nomadic communities in principle cannot be professional military. The traditional historiography results from a position contending that every Hun or Mongol armed with a bow and a curved sabre is also that most dashing fighting cock who rushes on his stallion around all Europe, bringing fear and terror.

Such an explanation refutes the notion itself of the art of war. It is understood that the ability to fight is a sort of an inborn reflex, not unlike digestion. It is enough to want strongly, and better still—to be in a rage, and victory is guaranteed. But everyone knows well from authentic history that the strongest countries militarily are those that are most developed culturally and economically. The traditionalists agree with this, but they imagine that many centuries ago only cold steel mattered and military training did not play a special role—that it was possible to compensate for inferior ability with numbers.

The real situation looks differently. One can teach a recruit in several months today to shoot and find refuge in a trench. Years are needed to master the techniques of hand-to-hand combat. It is enough to look at the modern masters of fencing or judo. As is known, regiments of musketeers of royal France, unsurpassed masters of the sword, trained every day for many hours. It was a question of life and death for them.

One cannot but note one more circumstance which is not taken into account by the traditionalists. An army and war involve, above everything else, problems of supply and logistics. Any society has to be rich in order to maintain troops and carry out military actions. This principle for some reason has not been applied to “ancient nomads”. Perhaps it was not necessary to supply their hordes on campaigns. Nor did they need maps and any precise knowledge of a given region. Arms, armor, clothing, horseshoes and harnesses fell to the nomads from the sky or grew on trees. Inasmuch as this cannot be, the traditionalists say that

the nomads bought or took the arms from neighbors in advance, before a regular campaign. But in order to take these, it was necessary to first conquer them. With what for weapons? (S. Valyazhny, D. Kalyuzhny "The Other History of Wars").

The problem of quality of weapons supposedly did not exist for the nomads. The multi-layered chain mail and heavy bows of an enemy, Damascus blades and the red hot tips of arrows, swords and slings played no roles. The longstanding selective breeding of military horses, capable of carrying a heavily armed rider and moving in a defined formation had no meaning where those very horses on which the Hyksos came galloping into Egypt are concerned.

Modern military historians call the cavalry the "tanks of antiquity". There was little infantry able to oppose the violent blows of cavalrymen who combined, in those days, unsurpassed maneuverability, speed and concealment of movement, with sheer might of arms. A mounted scout, for that matter, is one with the capacity to gather maximum information in minimum time about the battle in progress and the condition of the troops. He enables the commander to control them effectively, sending in the reserves into the battle at the timely moment. Finally, without horses, any kind of chariot with spikes on the wheels and special contrivances which bring down and cripple unmounted enemies is inconceivable.

Continuing a comparison of cavalry with tanks, it must be said that for the advent of cavalry, as for the advent of tanks, definite conditions were needed. Tanks could not appear until the internal combustion engine was invented. Historians find the first sketches of tanks, as also submarines and helicopters, in Leonardo da Vinci's notes. But several hundred years passed from the time of the great artist and engineer before tanks appeared on battlefields.

Was a military cavalry able to appear simply because someone somewhere had succeeded in taming a wild horse? Under no circumstances, In order for horsemen to become a viable military force, a definite level of development in industry is needed; in particular, the production of

iron. The horse, before all else, needs horseshoes.

We shall praise the horse's hoof. It is a unique natural invention which combines hardness and resilience. Hooves sustain strong blows against the ground. They allow horses to race as on springs for a long time. But their horny parts quickly wear out when running on solid ground, break off and crack. And beneath the horn is a very sensitive quick. On damage to the hoof, a horse limps, and even refuses to step on his aching foot.

Therefore, the first horse-breeders already had to have contrived a device for protecting their horses' hooves. They made stockings and sandals from straw and hide, and braided them from bark. It is understood that the straw or hide was not able to serve so very long. Everything changed after people possessed a means of obtaining iron. A material had appeared capable of preserving horses' hooves from abrasion. No other metal was suitable for this. Copper is too soft, and you cannot even fasten a horseshoe to a hoof with copper nails: they bend, not penetrating the horny layer. Only special iron nails are suitable for this operation.

They began to develop these only at the end of the 14th start of the 15th centuries A.D. The iron industry was born at this time: people learned how to smelt iron with the aid of special furnaces and coal. Smelting is impossible without them. This is why band iron appeared only in the Middle Ages as a popular commodity. They made forged nails, horseshoes, knives, axes, swords, sabers and heavy armor—everything that was needed for a combat cavalry! Then—and only then—cavalry appeared.

True, the adherents of the Scaliger history maintain that man used iron thousands of years ago in Asia, the Black Sea area and other places. Here is what they write:

> "It turns out the Celts taught the Romans how to obtain iron and steel. The Celts knew various forms of thermal treatment of steel, they used notches, shaft furnaces, bellows, and welding." And another: ... "The Scythians had well developed handicrafts... The fighters... wore plate-like metal armor—the predecessor of chain mail, helmets and had steel swords"...

These are the pseudo-scientific myths of the 20th century. Either that or the Scythians lived in 15-16 A.D. One or the other. One can draw such a conclusion, having reviewed the opinions of specialiat experts in mining and metallurgy.

In the "Mining Encyclopedia" it says:

> "The first signs of iron-ore mining in Africa... the majority of the peoples of this continent got to know iron only in the epoch of the Middle Ages. In the Middle Ages iron-making national businesses were enlarged in Karelia... (the regions of Eastern Europe are enumerated further)... They obtained iron with a puddling method from a brown iron ore in bloomeries and forges. The beginning of blast furnace production dates from the 16th century".

As regards the other regions of Europe, the "Mining Encyclopedia" maintains that the development of iron ore in Shtiria began in 712, and in Bohemia, Saxony and France—from the 11th century. Mining legislation was adopted in the Czech city of Jinglava in 1249.

In connection with this we note that pseudo-ancient historical sources more often than not contradict others. If one is to believe Livy, after a victory, the soldiers threw the enemy weapons and armor into a large pile and burnt it. It is said just this simply: "The leader of the cavalry, as usually happens in such a defeat of an enemy, captured a large quantity of armor; he ordered the enemy weapons dumped into a huge pile and he lit it and burned it ..." That means they were neither of iron nor copper.

The historical importance of iron is indisputable not only with horseshoes, but also with the wheel, and this means also with chariots.

In the history textbooks it is maintained that the wheel as a means of transportation "found use in Mesopotamia nearly five thousand years ago. The Romans learned to make solid vehicles, and the service of horse-drawn carts was established quickly along their excellent roads... After the fall of the Roman Empire, all the way until the 15th century, the majority of travelers are soldiers, pilgrims, migrant tradesmen—they used mainly riding horses or pack animals"...

In other words, authoritative persons of encyclopedic knowledge assure us that mankind for 15 centuries after the fall of the Roman Empire lost the skills necessary for the manufacture and use of wheeled transport. This is a simpleminded myth, concocted to "explain: the legendary decline of Europe after "antiquity". An invention of such enormous significance as the wheel was not able to be forgotten by people. The historians of engineering insist on this earnestly. Therefore, the conclusion is inescapable: there were no chariots before the Middle Ages.

They can remind us that wheels and chariots are portrayed on the walls of the temples of Egypt in abundance. But, in the first place, we already know how doubtful the antiquity of the temples is. In the second, the depictions themselves are conditional. On the walls of the temples, and also in the models of the chariots in the tomb of Tutankhamen wheels are shown on which there are six spokes. Not everyone knows that one can make such a wheel only today from solid metal. Only an approximate model is possible from wood, because the rim of such a wheel will not be round. A round rim is obtained with 12 spokes.

A curved shaft is shown in the chariot depicted on a tomb in Thebes. This also is a symbol, as it is not possible to bend a wooden pole at an angle which will serve as a shaft. And you see the Egyptologists write this in particular:

> ”these carts consisted largely of the two large wheels with four spokes on each and a leather covering on the wooden rims... A pole passed beneath the floor which was further bent and connected at an angle to a yoke around the horse’s neck”. (B. Merts).

One can bend a metal pipe. With wood, one can only model a wheel with four spokes. The leather covers of twig rims are not suitable for actual use. With respect to the wheels in Tutankhamen’s tomb, the spokes of these wheels do not run through the rim, but envelop it like a wishbone. It is impossible to use such wheels. A rim without a band was modeled from twigs or from a reed. This means it also is only a model. In which connection, see Medieval (Igor Davidenko, Yaroslav Kesler “The Book of Civilization”. 2001).

In particular, by the 15th century man, armed with steel instruments, realized the ancient dream of chariots. A strong wheel, a steel axle, a pin that holds the wheel on the axle, a reliable connection of the shaft with the wheel movement, and harness— this is what was needed for the chariots.

In connection with this, lines of the Old Testament about chariots and iron come to mind. It speaks of Pharaoh sending his chariots after the Israelites who were making the Exodus from Egypt, which disappeared afterward in the deep of the sea. In the *Book of Judges, (4:13)* we read: “All your chariots, nine hundred iron chariots, and all the people”...

They did not make iron either in Egypt or in the Promised Land in Biblical times. They didn’t even make it in the days of the legendary Alexander the Great, although Quintus Curtius Rufus assures us that “iron claws, discarded as tools, enthralled the multitudes”. They didn’t enthrall, because there weren’t any. Iron’s time had not arrived.

And other facts give evidence of the medieval roots of the legends and myths about ancient chariots. All the Byzantine writers of the 12-13th centuries, in any mention of the nomadic peoples of the Black Sea area, predominantly use their “ancient” names alternately with the medieval

ones—the ancient more often.

As Andrei Dobrolyubsky writes, "social-political, geographical and everyday terminology of the ancient epoch is everywhere" on the pages of the Byzantine medieval chronicles. Gerusia, hetaireia, archonts, triery, obols, darics, staters and parasangs are real things for the historians Fukidid and Xenophont. Augusti, caesari, patricians, dux, magisters and praetors are encountered. A comparison with the heroes of ancient mythology shows this to be no less so: Leon Diakonos has the emperor Nicephorus Phocas corresponding to Tydeus, and Anna Komnene compares her own father—Alexios— with Heracles. Similar comparisons are found in great number in Psellus and Nicephorus Bryennius, who draw their own historical examples from the histories of Brasidas, Alexander the Great and Pericles. The portrayal of events and heroes properly conincides in detail with the "ancient" historical short stories. It turns out that Appianus, Dion Cassius, Ammian Marcellin, Theophylactus Simocata, Constantine Porphyrogenitus, Kekaumenos, Psellus and Cinnamus lived at one and the same time, as Andrey Dobrolyubsky emphasizes.

The reader, inbued with traditional history, can say with reasonable skepticism: but you see what kind of achievements there were! It cannot be that some kind of actual facts and events were not behind even the fantastic suppositions about the "Dark Ages". Actually, the achievements were as grandiose at that. But these things happened in the Middle Ages, when the first worldwide empire in the history of mankind was being created, not thousands of years ago. The struggle against the masses of Hittites, Hyksos and other hordes of nomads who periodically destroyed and pillaged is a phantom reflection of the wars of the Middle Ages.

Numerous "nomadic cultures" are the direct and immediate ancestors of the modern population of Europe and the Middle East. The "Cimmerians", "Hittites", "Scythians", "Sarmats", "Huns", and great "Mongols" are different names of one and the same tribes who have no connection with the severe steppes and deserts of Central Asia.

10. The "Mongol Yoke" in Russia

CHAPTER TEN

Russia's history is directly involved with those investigations which concern the nomads, which we examined in the previous chapter. We shall touch here on a few pages of this history, for the basic methods of falsifying the past in service of the political interests of ruling dynasties are neatly exemplified in them. These same techniques are found, without exception, in the "histories" of all Eurasian countries.

The "Mongolian" version was widely propagated in Russia. Russian historians were not able to speak, in this, about the "savage" tribes as they did about their own kinfolk. If they did, it would turn out that Russia is not a European country, but Asian, and this had a negative connotation in the Europe of the 18–19th centuries. It suggested something hopelessly outdated, arrested in its development.

Russians did not want very much to have such uncongenial forefathers. This being the case, a slender and, at first glance, extremely convincing version of the birth and development of the Russian state was constructed which involved the dramatic participation of both her western and eastern neighbors. With respect to this, if the west brought to the forefathers of the Russians the light of knowledge and a desired order, then the east supplied nothing to them but difficulties.

In other words, the Scaliger-Petavius scheme which had been contrived for Europe was adopted, but with one difference: they called themselves Slavs rather than Romans, and the bad fellows— the narrow-eyed and

wide cheek-boned horsemen with bows and arrows, who did not know how either to read, or write or think. They could only shoot, kill and fill their bellies with half-baked horseflesh—Mongols.

They find the beginning of this version in medieval manuscripts; that is, in the most ancient of the written sources for Rus. They are called variously: Radziwill, Laurentian, Ipatiev, Trinity-St. Sergiy... they named these after those monasteries in which they were found. It is considered that some of them are older and others—the less so. Some (supposedly) are originals, while others have reached us only in copies because the originals were burnt, were lost, were stolen, were buried—in short, disappeared once and for all. In other words, we have here the same pattern that we have already seen in the various other forgeries and falsifications which form the basis of European history.

We say this with full confidence, because at this moment there are very few indeed who dispute that all the known copies of the manuscripts, most likely, were written at the end of the 17th—start of the 18th centuries and in one and the same place. The texts copy each other in everything, even down to such small things as turns of phrase. It is no less significant that all the copies known today were written on one and the same paper with a characteristic water mark: the "head of an ox". (Yaroslav Kesler).

Proof upon proof: coins are mentioned in these which were supposedly in use as early as the 9-10th centuries. They took taxes from the people in coins! Unfortunately, coins first appeared, as numismatists who study the development of coinage irrefutably show, not earlier than the late Middle Ages. But about this in greater detail in the chapters following this one.

There is a passage in these manuscripts which has provoked the most prolonged and obsessive attention among Russian historians down to this very day. They have been fighting about it for the last two centuries. The reason for all this attention is that it is the only account of the origin of the Russian state. And this by no means satisfies everyone. They

refute, defend and interpret it in every various way possible. Without exaggeration, dozens of volumes have been written about it.

Here is a version which causes a clash among the scientists themselves who elucidate, "from whence the Russian land came". In translation into contemporary language, it reads thus:

"In 859, the Varangians levied a tribute from abroad... they took as silver coin and as squirrel from smoke [that is, from any dwelling over which smoke curled out of the chimney in the winter—author]."

"In 860, 861 and 862, they exiled the Varangians beyond the sea [Lake Ilmen]... and started to rule by themselves to their liking; and they had no order... and they began wage war against each other. And they resolved it themselves among themselves: "Let us find ourselves a prince in order to govern and judge us according to law". And they went... to the Varangians, to the Rus, as the Varangians called themselves ; and they said... "All our land is great and abundant, but there is no order in it; come to reign and govern us". And three brothers were assembled with their families, and they themselves headed all the nobility and they came. The eldest Rurik sat in Novgorod, the second—Sineus—in Beloozero, and the third—in Izborsk-Truvor. And from these the Novgorod land was named Russia".

The key word in the passage is "Varangians".

A professor of the St. Petersburg Academy of Sciences, Theophilus Siegfried Bayer, expressed the opinion in 1736 that this is the name of the Scandinavians who gave a state system to the Rus. After that, the so-called Norman theory of the origin of a state system in Rus came into being. In subsequent centuries, dozens of the most noteworthy historians both in Russia and abroad adhered to it: G. Miller, A. Kunik, T. Arne, Nikolai Karmazin, A. Shakhmatov, V. Klyuchevskiy and many others who made up the "Norman" school.

In time, a powerful school of "anti-Normanists" was created, comprised of such as Mikhail Lomonosov, Stepan Krasheninnikov, Yuri Venelin

and I. Shakolsky who considered that if there ever had been such people as "Varangians", then these people were Slavs.

It must be explained why the two Russian schools still argue so violently. The subject of the disagreement carries with it political overtones.

There is endless discussion of who, in the final analysis, the Russians are—of whether they are Europeans or Asians, and of what role Europe played in their destiny. The adherents of the anti-Norman school thought, and think even now, that the Russians themselves are capable of everything, without any influences from outside, and that in general Russia is unique in every respect. There never has been another such country and can never be one. In particular Russia, they say, exercised a decisive effect on the course of the history of all mankind over the centuries.

Nevertheless, today in the Russian language, for example, there is a huge number of Turkisms—turns of speech and even grammatical forms adopted from many neighbors including the Uigors and Finns. Nor can one fail to notice the Arab influence as well. In any event, it is beyond dispute that as early as the 17th century Russian texts were sometimes written in Arabic (Kufic) letters. By 1656, the travel notes of Archdeacon Pavel Aleppsky show that Arabic letters were used in the writing of Russian words. That means that this alphabetic system was in use in the territory of present Russia. Evidences of such influences are endless.

According to legend, the Laurentian manuscript was compiled in 1111–1113 with the participation or full authorship of the learned monk Nestor of the Kievo-Pechersk monastery, who wrote about events 200-300 years previous to his time. Even if one assumes that Nestor really existed, and this is extremely doubtful, the question immediately arises: from what source did he come to know about events three hundred years old? If some kind of ancient sources existed, then why rewrite them? For what purpose?

Here is how modern historians answer these questions:

"Obviously, he... searched for some basis for the noble (princely, royal) origin of the Rurick clan, since, being on a par with the imperial and royal clans of Europe, the house of Rurick had to show the requisite genealogical dignity". (Genrikh Anokhin "A New Hypothesis on the Origins of the State in Rus")

This phrase alone is worth a dozen lengthy dissertations about those distant times. As also was the case in western Europe, mythological pedigrees for rulers were created in Russia; genealogical justifications which allowed the strong to declare their intrinsic right to the control of the country. And one can consider the Laurentian Manuscript to have been only the start of this process.

As time went on, the more the manuscripts served the purposes of state policy. From the end of the 15th and start of the 16th centuries they are not content with a biased account of contemporary events by the chronicler, or to introduce biased interpretations into the portrayal of the past, following after Nestor. A whole series of officious legends took shape which validated the political claims of Moscow, the rights of the Sovereign in Moscow to all Rus, to the Kiev legacy and, finally, to the power of the Byzantine Emperors.

In other words, the rulers' appetites had grown. And the court historians, having grasped the baton from the chroniclers, "substantiated" these rights in their own works. Russia at the start of its history already seems to Vasily Tatishchev, one of the first eminent Russian historians, a hereditary monarchy, controlled by the "autocratic sovereigns" of the House of Rurick who received its authority "by the will" of their Slavic predecessors. This was, in 184

Tatishchey's opinion, a period of prosperity and glory in the Russian State.

So this was the chief and fundamental task of Russian historians, formulated for the first time by Tatishchev: to prove the lawfulness of

the monarchial authority and its salutary influence on the state's development. In this sense they in no respect differed from their contemporary colleagues in Europe.

According to Tatishchev, the second period—the decline— began when Russia was divided between the multiplying "heirs" of the prince's house who began "to regard themselves as equal to the grand duke himself", thus weakening central authority. This decline resulted in the breaking up of the state into parts, the -refusal of the Lithuanian princes, previously "having been in citizenship" to obey, the nullification of the prince's authority in many cities and the establishment there of "their own democratic governments". Finally, the nardir was reached in the enslavement of Rus by the Tatars.

A very important moment: remarkable rulers arrived from the West, and from the Orient the three-hundred year Tatar-Mongol yoke was imminent.

The most eminent scientist, George Vernadsky wrote in the work, "The Mongols and Russia":

"This was... a deeply continental wave; a singular wave of uncommon force and a degree of effort unprecedented earlier. The political submission of the Russian Earth to the Orient had begun - the "Mongol yoke".

The forefather of Russian poetry, Alexander Pushkin wrote (1834) still more harshly:

"For a long time Russia was isolated completely from the fate of Europe. Her broad plains absorbed countless hordes of Mongols, stopping their destructive invasion. Christian enlightenment was saved by a tortured, dying Russia"...

In this expression are conveyed the core ideas of the official version of the invasion: Russia struggled with the Mongols not for life, but to death, forcing them to waste all their forces and protecting Europe by itself. As the result, she was torn away from European civilization for

several centuries.

This isolation, Russia's traditional historians explain, played a decisive role in the fact that the country distinctly lagged behind Europe in its development. Such an explanation was simple and convenient in every respect. It allowed the root of the reasons for the country's problems to be found not within itself, but beyond her borders; to blame its own miscalculations on foreigners and, thereby, to justify the crimes of Russia's governments against its own citizens. And there are many such crimes and miscalculations in Russian history.

In a word, "the Tatar-Mongol" yoke is of invaluable utility for traditional historiography.

According to the official concept, the yoke itself passed through several stages:

In the first half of the 13th century the powerful Mongol Empire arose in the expanse from the Yellow Sea to the Carpathians as a result of violent achievements.

In 1206, Genghis Khan conquered Northern China and turned his hordes westward. He subdued Turkistan, invaded Persia, and in 1222-1224 part of his troops, having rounded the Caspian Sea, swept through Southern Rus.

In 1223, the Mongols routed Polovetsian and southwestern Slavic troops.

The incursion into the Caucasus came in 1230-1236.

In 1236, they ravaged Greater Armenia. "The Mongols burnt almost all the Armenian cities and destroyed the capital of Greater Armenia, the city of Ani, so badly that it could not recover after this defeat".

In 1238 was the capture of Kiev.

In 1240 Poland was ravaged.

In 1241, they routed the army of Henry the Pious near Wroclaw.

In 1241, they invaded Poland and afterwards—Hungary, Moravia and

Silesia.

In 1242, the troops of the Khan Batu reached the shores of the Adriatic Sea.

The written sources of that time tell what the European countries were experiencing at the same time. The manuscripts report:

> "The fate of the Hungarian King, Bella IV, whose domains had undergone complete devastation, were testimony of the real threat that hung over Italy, France and Germany...
>
> Moreover, frightening news of the Mongols was arriving in the West from Georgia and Asia Minor...
>
> A request for the aid of the Sultan of Iconium, Ala' ad- Din Kay-Qubad...
>
> In 1238, an embassy arrived in Europe from the leader of the Ishmaelites... who were inducing fear on Syria and Iraq. The Ishmaelites asked for help to save them from the Mongol conquerors".

The world, in a panic, was getting used to the kind of people that made up the armies of the oppressors, and fixed their observations in various letters, notes and reports. These observations and facts, it is necessary to point out, contradict the official historiography radically.

There are notes of the Hungarian king and a letter to the Pope in which it was said that the Mongol troops consist of Slavic troops.

> "When (the king wrote) the state of Hungary, as from a plague, was turned into a wasteland from the Mongol invasion and, like a sheep-fold was surrounded by various tribes of unbelievers, namely: by Russians, Brodniks from the Orient, Bulgars and other heretics from the south".

As early as before the conquest of Rus "some part of the Rus with their leader Plaskinia already were found with the Mongol troops".

"Russian people composed the main mass of the armed, serving and working forces of the Golden Horde...

The driving away of Russian captives to the Horde. An old miniature from a Hungarian chronicle, dated 1488. The Mongols, who are driving away the prisoners to the Horde are portrayed in Cossack caps. They have strikingly pronounced Slavic faces and beards. Besides that, they are dressed in Russian clothing—long-skirted caftans and boots. And the captives are dressed in Western European clothing—a frock to the knees, shoes and the like, They have no beards. If they had drawn this miniature in our time, then they would portray the "Mongols" as typical Asians, and they would draw the captive Russians precisely how the "Mongols" are portrayed in this old miniature. But the old artist still didn't know the Romanovsk version of the "Tatar-Mongol yoke" on Rus and simplemindedly drew it as it was in reality. (Anatoly Fomenko)

The main mass! That is, Slavs played practically the main role, all these Rus, Brodnik, Bulgars and "other heretics".

The researcher, A. Gordeev has devoted much effort and time to the study of the history of the Cossacks who lived for ages on end in the south of Russia and who are considered the residents of the military settlements that were created for the protection of the southern borders of the country from the Turks. He discovered the following:

> "There is information in the Moscow chronicles about the existence of the Cossacks among the troops of the Golden Horde".

And further: "The name "Cossacks" was given to that part of the troops who were among the armed forces of the Horde's light cavalry units... In the second half of the 12th century there were independent tribes living in eastern and central Asia who bore the name of the "Cossack Hordes"... (*History of the Cossacks*).

It turns out that the "Mongols", in relationship to the Slavs, conducted themselves rather strangely for conquerors. An Orthodox Church was built at the Khan's headquarters from the first days of the organization of the Horde. With the establishment of military settlements within the boundaries of the Horde, they began to call upon the clergy and to establish a church hierarchy. The Metropolitan Cyril moved from Novgorod to live in Kiev where the Metropolis of all Rus was established for him.

Such behavior on the part of foreign conquerors looks absurd by any standard. Especially for that time, when the conquerors were subjecting the vanquished countries to fire and sword. That very same Hungary was ravaged utterly by the "Mongols".

The well known Arabic traveler Rashid-ad-din says that Christianity was stronger than Islam during the time of Guyuk. The Christians Qadaq and Chinqai managed all the Khan's offices, and Qadaq even had the responsibility for the Atabek under Guyuk.

The medieval documents maintain: In 1248, two ambassadors who arrived from the Mongol Empire held discussions with Ludwig IX and "they reported that the great Khan Guyuk, who considered himself on his mother's side the grandson of the presbyter Johann (a Christian ruler!), recognized baptism and forced eighteen Mongol princesses to be baptized"

The ambassadors themselves also were Christians.

The modern historiography does not like such a report, and comments on it look like this one: the ambassadors wanted to establish rapport with Ludwig and therefore, they said that they were Christians, too. The purpose of such comments is understandable: the Slavs, and even more so the Christians, were supposed at all costs to remain good boys, that is, to have nothing in common with the "Mongols".

But here is bad luck: the allusions are frequent in the documents to the fact that the "Mongol" khans were married to Byzantine princesses.

And that the Byzantine emperors willingly took as wives the daughters of the eastern Chagan rulers. For example, Justinian Il married a Chagan's daughter who received at baptism the name Theodora. Tiberius II also marries a Chagan daughter and returns from Khazaria to Constantinople in 708 with a Khazar retinue. The daughter of another Chagan was the wife of Constantine V (741-775), her Christian name being Irina.

In the 9th century, the Byzantine Emperors created a Khazar guard at the court. Many of the Khazar military rose to high rank in the Emperor's army and administration.

We are not here again belaboring the dates involved, already cited within the framework of discussing the Scaligerian chronology. As already said, the archaeological remains do not support the existence of huge tribal (and what is more, state) formations on the territory of the Black Sea area in the 8th–10th centuries. So there was (at least officially!) nowhere from which Constantine could have taken the "daughter of a Chagan" as a wife in the middle of the 8th century. We also will not touch on the terminology within the framework of which the Slavic tribes of that time are called Russians. Right now, another matter is more important: the strong kindred ties of the leaders of Byzantium and "Tatar-Mongolia".

But what then evolved?

The delicate Byzantine princesses were resettled from their own luxurious palaces to yurts—the tents of the savage nomads, tended sheep, milked mares, froze and chewed the tough horse-flesh with difficulty. Some did not know how to write, at that time, like the others—yet they composed poems and historical works. Some drank koumiss, wrapping themselves up in dirty hides, the others—choice wines, while lying on soft beds.

A fantastic picture that has nothing in common with reality. The frequent mutual marriages, as Anatoly Fomenko emphasizes, deliberately refer to the commonality of religion and the intimacy of the culture. So, all these "Khazars" and "Mongols" were not savage nomads.

They manifested touching concern not only for the spiritual health of a subjugated Russia, but for Christianity as a whole. For example, the Russian system of communication, which existed before the end of the 9th century, was also introduced by the "Mongols," including the coachmen well known to everyone. And even the name yamshchik (coachman) is of Turkic origin. (Gleb Nosovskiy, Anatoliy Fomenko *Reconstruction of World History*. "Rome and Rus").

An analysis of the manuscripts of that period testifies to the fact that there are no panicky notes in them in connection with an invasion of Mongols. They recount the most commonplace events: which churches were built, who married whom, and so forth. And they absolutely did not note that at this time foreigners supposedly are conquering them, creating on their lands a huge alien empire, means of communication new and unusual to them, bridges and the like.

The conclusions of Anatoly Fomenko and his followers, adherents of the new chronology, in our view, are beyond any question correct: the so-called Tatar-Mongolian yoke was simply a period of military rule in the Russian state. No foreigners captured it.

The supreme ruler was a military leader—the Khan. He was the king. His deputies—princes—stayed in the cities. They collected the notorious "tribute to the Tatars"—a state tax for the maintenance of the troops.

They collected too the well known "tribute of blood": they conscripted every tenth man into the army—not temporarily, but from childhood itself and for life. By the way, such an enlistment was operative in Russia for several more centuries, even after the "defeat of the Tatar-Mongol". It could be asked why this custom endured for so long a time in Rus, when it was supposedly established by the hated foreigners? It is usually the other way: when foreign dominion is cast off, its heritage is destroyed and damned.

"Tatar incursions" also are well-known, terrible in their consequences. But it is correct to call them not incursions, but punitive expeditions against those areas that for some reason refused to pay tribute or had

risen up against the central authority.

Common Slavonic was the state language in the empire. There are no documents maintained in the archives in the Turkic languages. But there were at least two spoken languages—Slavonic and Tatar. In which connection, not only did the Tatars know Russian, as today, but the Russians also knew Tatar.

Turkic titles were in wide fashion, that very "Chagan", which is mentioned in medieval European documents. Addressing Grand Duke Vladimir, Metropolitan Illarion praises him: "To our Volodimir Chagan." And the head of the church of that time says this!

Lev Gumilev states:

"The rulers of the Avar, Bulgars, Magyars and even the Rus were the Khans: Saint Vladimir, Yaroslav the Wise and, finally, his grandson—Oleg Svyatoslavich—bore this title."

The Dagestanni scientist and writer **Murad Adji** did some very interesting research. In the book, *Polov Field Wormwood* he realistically maintains:

> "The Kipchak were not savage, with slanted eyes, as it is usual to represent us in Russian history. We are typically a blue- eyed, light-haired, stocky people... At first the community of the Steppe people was divided into three classes. The aristocrats were called "Uzden", the simple people "Cossacks", and the serfs "Kul". These social differences were emphasized by clothing : The Uzden wore Astrakhan caps, the Cossacks, sheepskin hats. The wearing of a sheepskin hat was forbidden to the Kul".

Murad Adji invites readers to look at a geographic map of Russia. Almost all the names of the Chernozem part of the country have Turkic roots.

The Oka is "the river with a current", Tula is "full", Saratov, Penza, Rostov, Azov, Aydyr, Buzuluk, and Khoper. Dozens and dozens of

Figure 10.1: Meeting of a foreign ambassador in Rus. An old engraving from an edition of **Sigismund Herbershtein**'s book, *Notes on Muscovy* supposedly from 1576 although, most likely, printed in this form in the early 17th century. Pay attention to the clothing in which the Russian dignitary is meeting the ambassador. The huge turban with the feather on the head of the Russian official is especially evident. From the left in the background are seen the Russian troops—Cossacks in fur hats with feathers or turbans" (Anatoly Fomenko).

names. All of them are mute witnesses of the past. "In the 19th century everything suddenly became "Russian", and we are an obscure people, few in number", Murad Adji writes bitterly.

One can understand him. But he is mistaken in thinking that the ancient Slavs and ancient Turkic peoples opposed each other: They were at one time the only state. And, by the way, of the highest standard even now. The Mongol-Tataria and Great Rus are one and the same. And the Cossacks are not former exiles, exiled for their transgressions to the ends of the empire, as they teach in the history books, but the Horde, stratified in ethnic composition, upholding on their shoulders, for several centuries, order in the empire.

Toward the end of the 14th century great troubles began in this empire. Approximately 25 khans were replaced in 20 years. The troubles ended with the famous Battle of Kulikovo (1380). In it, Prince Dmitri Donskoi defeated Mamai—the actual ruler of the Horde. Which of them was a Slav, which a Turk—the question is illegitimate. It would be more nearly correct to call the participants. of the battle by one and the same name: a Slavic-Turkic ethnos.

It is thought that the liberation of Russia from the foreign conquerors began with this battle. Judge for yourself.

According to the manuscripts, a border dispute arose between the prince of Great Novgorod, Dmitri Donskoi, and the princes of Ryazan

and Lithuania, Oleg and Olgerd. Oleg and Olgerd decided to expel Dmitri from Moscow and a number of other cities. For the realization of their plan, they invited King Mamai, it is recounted in *The Saga of Mamai's Slaughter*.

The troops gathered in battle on Kulikovo Field, approximately 300 kilometers from Moscow. A great number of soldiers participated in this battle, which lasted only half a day. Tens of thousands were killed! The chroniclers recount that, when it was over, it took six days to sort through the bodies. There were 110,000 bodies of their own dead alone, not to mention the bodies of the enemy. They carried the nobles to Moscow for burial and buried the rest on the spot, at Kulikovo Field.

Such is the general outline.

When the researchers begin to systematically come to grips with the "Mamai Slaughter", details began to emerge which put almost everything that is known about it in doubt.

For one thing, the well-known texts about the battle contain different assessments. Yes, it took place but, for example, the Pskov I manuscript mentions the battle along with the sinking in Chudskoe Lake of four boats; that is, as a most ordinary event. The Novgorod I manuscript tells about it as an especially Muscovite incident, not implying anything about it being a nation-wide upheaval. And in the Lithuanian and Ymodzka Chronicle, under 1380 it indicates that the winter was very severe; many animals perished—both domestic and in the forests. Regarding the battle—not a word, although Jogailo, the Lithuanian grand duke, was supposedly involved in it. (Dmitri Kalyuzhny, Aleksandr Zhabinsky "The Other History of Rus").

With respect to the field on which the conflict took place, there have been no traces of any battle discovered in it, even though there are supposed to be tens of thousands of graves in it! A published report says that a local archaeological society has been digging in this field since 1982. A complete picture of the field has been reconstructed. Hundreds of meters of trenches were dug. They even invited people with

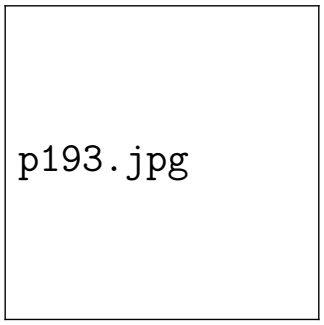


Figure 10.2: Coat of arms of the city of Berezna, Chernigov Province, approved on 4 June 1782. On the coat of arms, among other depictions, are two crescent moons with six-pointed stars.

The old coat of arms of the Kostroma Province. We once again see the crescent moon and a cross.

Coat of arms of the city of Uralsk and the Uralsk Oblast. Approved on 5 June 1878).

Coat of arms of Starokonstantinov of the Volynsk Province. Approved on 22 January 1796). It includes a crescent moon with a star. A cross with a crescent moon, which is located on the cupolas of the Russian temples, and the Turkish crescent moon with a star—these are only various forms of one and the same symbol. After that, as the Empire was cracking, the symbols also were divided.

extrasensory abilities to provide them with clues. "However, not one important object was found in years of searches which would make it certain that a battle had occurred—especially in the northern part of the field", wrote "Russkaya Gazeta" (6 July 1995).

Only when the researchers acquired the newest American metal detectors of the Fisher firm did they find some iron arrowheads. This in 20 and more years of excavating! "Searches are continuing", the newspaper reported cheerfully.

Adherents to the new chronology are proving that the battle took place not 300 kilometers from Moscow, but in Moscow itself, on the site called "Kulishka", which existed even earlier than the city itself. (Digest "Old Moscow").

Complete arbitrariness prevails in reports about the strength of the forces. Some think that Dmitri's forces numbered half a million men; others, only twenty thousand.

Mamai's troops are estimated to have been equal to or larger than those the enemy had.

But here are the estimates of specialists. The population of Rus at the end of the 14th century was approximately four million people. If one considers that a whole series of areas did not take part in the battle, then mobilization would take place among a population of approximately one million. The call-up of more than one percent for that time is extreme. This means that the full mobilization did not exceed ten thousand men. ("Another History of Rus"). There can be no question of hundreds of thousands.

The military and political results of the battle were trifling for Dmitri Donskoi. The prince had defended his ancestral lands, but only barely. Two years later, a new Horde leader captured Moscow. Thus, the battle was of no lasting historic significance. According to the traditional history, the Tatar-Mongol yoke declined one hundred years after the Mamai battle.

As Dmitri Kalyuzhny and Aleksandr Zhabinsky rightly note, "Historians make the greatest use of this battle who cater to an ideology: a wonderful myth had appeared, based on real events and reinforced by documents which were capable of being exaggerated for political purposes". Let us add with enthusiasm: for patriotic purposes, which have no place in an objective analysis of history.

Another famous battle in the history of Russia has been falsified for this same purpose, one of the most legendary and renowned—the Battle on the Ice on Chudskoe Lake. This battle was supposedly on 5 April 1242, during those same years when the "Mongols" had conquered Russia. Grand Duke Alexander Nevsky, according to traditional history, fought the Teutonic knights who had invaded to capture originally Russian lands, routing them on Chudskoe Lake. Fifteen thousand men were involved; During the battle, thousands of them, being in heavy armor, broke through the thin spring ice. So reads the legend celebrated in literary works and movies.

The contemporary historian and archivist Anatoly Bakhtin has studied the chronicles and manuscripts of those times for more than twenty years. With what result ? He didn't find anything in any document that would support this legend. On the contrary, it turns out that the Teutonic Knights who lived in Lithuania had very warm and friendly relations with all the neighboring Slavic cities. Both the Slavic and German manuscripts show that they were allies in joint military campaigns against aggressive neighbors.

The battle itself was a common feudal skirmish between Pskov and Novgorod. Only twelve knights took part in it on Pskov's side. They played no role in civil strife. And the grand duke did not hold hostile feeling toward them. The decrees of Alexander Nevsky confirm this after the victorious battle: he ordered the construction of a Catholic Church in Pskov. ("Izvestia" newspaper, 12 April 2004).

The Russian manuscripts mention the Battle on the Ice in passing. It is generally not mentioned in the Laurentian chronicles. They "remembered"

it only centuries later, when some ancient symbol of military valor became necessary for patriotic purposes in the struggle with Western enemies. And here the Battle on the Ice became—in the account of the traditional historians—a grandiose battle with the participation of thousands and thousands of Teutonic knights. "History" once again lied in the service of momentary political expediency.

What else happened with the Horde? It existed until the beginning of the 17th century. Its history ended with the famous Time of Troubles. As a result of these, the Horde's (military) rulers were destroyed. The essentially new, pro-Western dynasty of the Romanovs came to power in Rus, seizing power also in the churches (Filaret).

A history "legitimizing" its authority was needed by the new dynasty, so one was manufactured. In principle, even the national concept "Russians" itself was invented then.

Traces of the unity of the "Mongols" and the "Russians" were scattered throughout many compositions of the Western European historians, travelers and diplomats. Phrases of the type, "such- and-such a Moscow sovereign appeared with the Tatars in such- and-such a military campaign" are frequent.

Here, for example, is a quotation from Herbershtein's book (16th century): "In 1527, they [the Muscovites- Author] again appeared with the Tatars (mit den Tartaren angezogen), as a result of which the famous battle of Kanev (bey Carionen) took place in Lithuania".

The medieval German chronological table, published in Braunschweig in 1725 (Deutsche Chronologische Tabellen. Braunschweig: Berleget von Friedrich Wilhelm Mener, 1725), reports:

"Tohannes Basilowiz, Erzersiel mit denen tartarn und brachte an sein Reich Casan und Astracan. (Chronological Table 1533, page 159).That is: "Ivan Vasilievich (Ivan the Terrible) with his Tatars took Kazan and Astrakhan for his kingdom".

From the point of view of the modern chronology, it is a strange

declaration. You see, the Czar went to wage war with the Tatars, as is written in the history textbooks! Why then take Tatars with you to war ? The bewilderment disappears when one knows that the Czar took a Cossack Horde to war—regular forces—and that present- day Rus was known as Tatar-Mongolia in the West for centuries.

Several explanations exist regarding the name "Mongolia". One of the most basic is the opinion of the scientist N. Morozov. He thinks that it is the Greek word Megalion, that is, "Great". It is not for nothing that one of the famous historians, N. Karamzin, as also other authors, has written not "Mongolia", but "Mogolia", which is even closer to Megalion.

Up to this point, Eastern Rus is called Great Russia. Therefore, the "Mongol Empire" is nothing other than the "Great Empire".

The name "Mongol Empire" itself is of Western, not of Slavic origin. And the fact that today we know "Mongolia" as one of the Asian countries changes nothing. Over time, many worlds acquire new senses as these shift around on the world's maps. This phenomenon is typical not only of past centuries, but even of our time: it may well be that, two or three hundred years from now, scientists will puzzle over why there are cities called Moscow, St.

Petersburg and Odessa not only in Russia and in Ukraine, but also on the North American continent.

The researcher, A. Nerlinsky, has been analyzing ancient maps of the 18th century and has discovered surprising things. In the place where even today the Kuban Cossacks live, and this is the south of Russia, is written "Kuban Tatars"—Cubanse Tartari. This means that the emperor Peter I and his cartographers only two centuries ago were calling the Cossacks "Tatars"!

On a 1755 map in French "Carte de divifee en fes Princi paux Etats" Rus-Russie is depicted in the location of modern Ukraine, and to the east and north is a large area called Muscovy-Moscovie. The city of Moscow, by the way, is located on the border of Rus and Muscovy, so to

say, between them. The region around Moscow is called Gouvernement de Moscow. Consequently, medieval Rus is, originally and basically, a southwestern Slavic region. That is, it corresponds approximately to modern Ukraine, which was conquered in the process of the unification of the state by the northeastern Slavs—the "Mongols." And these "Mongols" arrived from Muscovy.

On a 1754 map in French "I - e Carte de l'Asie" the inscription "Emperie Russienne" goes through all the huge territory of the Russian Empire, all the way to the Pacific Ocean, including Mongolia, the Far East, etc. But there is a second inscription through that same territory with larger letters: GRANDE TARTARIE, that is GREAT TATARIA.

On other maps, in particular, on the "Map of the Russian Empire and Europe - Carte d l'Empire de Russie en Europe. 1755", Russia also is called GRANDE TARTARIE. Moscow Tatars are designated within. There are also other Tatar areas—

- Independent Tataria—Tartarie Independante,
- Chinese Tataria—Tartarie Chinoise,
- A Tataria near Tibet,
- Lesser Tataria—The Crimea, south and east of Ukraine.

In a word, Tataria is everywhere. "Tataria" is Russia itself!

The maps supplement the evidence of King Ludwig IX's ambassador, William of Rubruck. In the middle of the 13th century, he was traveling with his retinue along the lower Don to the headquarters of the Khan Batu, and he entered into his diary everything noteworthy that he saw:

> "Everywhere the villages of the Rus are scattered among the Tatars; the Rus have been mixed with the Tatars... they have mastered their ways; also their dress and way of life... The women adorn their heads with head-dresses similar to the head-dresses of Frenchwomen; they edge the bottom of the clothing with the fur of otters, squirrels and ermine. The men wear short clothing: caftans, chekmins and

> winged hats... All means of transportation in this vast country are operated by the Rus; Rus are everywhere at the river crossings". (**A. Gordeev** *History of the Cossacks*).

William of Rubruck traveled in 1252, only 15 years after the conquest of the Rus by the Mongols (if, of course, one believes the traditional historiography). Wouldn't it be too quick for the native population to adopt the customs and even the clothing of the conquerors? Even after the Mongol-Tatars had succeeded in building their own settlements among the Slavs?

Rubruck's bewilderment looks somewhat comical from the modern point of view: "The women, as also ours, wear decorations on the head... the men wear upper clothing like the German". The ambassador clearly expected to see "savage" nomads. By the way, even N. Karamzin somewhat later wrote that "travelers of the 13th century did not find any differences in the clothing of our and the Western peoples". (**N. Karamzin** *History of the Russian State*). That is, ordinary people lived on the expanses of the Empire who were indistinguishable from Europeans and from each other—the Rus, the Tatars, and other tribes.

So just where are the nomadic Mongols—the conquerors? There are none in authentic history. They have been galloping on their spirited horses for several centuries now only on the pages of the official historiography.

An enlarged fragment with an image of medieval Muscovites, on the heads of whom are turbans, They are dressed in long Russian caftans, and armed with sabers, bows and muskets. This is an image from a French publication which is rare now: "A Description of the Universe', which contains various diagrams of the world"...

11. The Chinese Variant of History

CHAPTER ELEVEN

In the second half of the 18th century, events began in China which were extraordinary in duration and consequences. Historians write thus: In 1772, a collection of all printed books was undertaken which at some time had been published in the country. The collection continued for 20 years. 172,626 volumes (10,233 titles) were collected! There were 360 people engaged in reviewing and processing the volumes collected. All books were divided into four categories, from which the library received the title "Siku Quanshu", that is, "A Full Collection of Books of the Four Repositories".

However, this was neither a "collection" nor a "library". A grandiose operation had taken place for withdrawal of books that contained "dangerous thoughts" and a no less grandiose operation on the falsification of the texts. The withdrawal of forbidden books took place 34 times under Emperor Qianlong in the interval from 1771 through 1782. After a lapse of a number of years, "3,457 titles were produced in a new edition, and the remaining 6,766 titles were described in detail in an annotated catalog... In the new editions that were produced, all unwanted places were withdrawn, and even the names of the books were changed" (*World History, Volume 5*, Moscow, 1958). The reasons indicated are the following:

In the third century B.C., the first famous protective wall had hardly had been built and the Chinese grandees had just started to divide the

just fenced off state into separate parts. At the same time, they were quoting the ancient books... And because of this, all books in China were destroyed by order of the Emperor.

We will return again to the famous deterrent, that is, to the Great Wall of China and the time of its creation. But meanwhile, regarding repressions of books and opposing philosophers, philologists and historians: The persecutions continued over two centuries—throughout the rule of the emperors Kangxi, Yongzheng and Qianlong. They executed the learned men, locked them in prison, and exiled them as far away as possible from the capital.

Of what were they guilty?

They considered Chinese civilization insufficiently ancient.

In particular, Hui Tung (1697-1758) refuted the authenticity of all ancient monuments. And Dai Zhen (1723-1777) advanced the assertion that original facts of history, historical geography and chronology were necessary for understanding the monuments of olden days.

Simultaneously an exceptionally rapid activity for writing of the correct history was on-going. So the operation was repeated in China that had take place in Europe in the Middle Ages. Only in Europe it had occurred without the mass executions. There are practically no differences in the rest. And if right now someone repeats again and again the thesis about the extreme antiquity of Chinese history, it is enough to say that we know about its antiquity only from the well edited and, as we see, re-written sources of the end of the 18th century. That is, from falsified sources.

The fact that the operation was performed at that time in particular is not accidental. In the 17th century, more precisely in 1644, the Manchu conquered China. They brought with them their own chronicles, which dealt with events in other countries. Judging by what was written about these in the edited Chinese books, these were chronicles of European and Byzantine history.

At first, after the arrival of the Manchu in China, people certainly remembered what was said in the chronicles. However, after 130 years they either forgot or the Manchu decided to transplant European history to Chinese soil. Especially since, by that time, they already had been assimilated by the Chinese to a significant degree. Thus the "transplanting" occurred.

According to one of the versions of researchers (Nikolai Morozov), those European chronicles, which afterward were made the basis of "China's ancient history," arrived in China only during the time of the Catholic missionaries in the 17th century, a version which convincingly explains who in particular inspired the emperors to undertake a cardinal revision of the past.

Events were moved into antiquity, in accordance with the traditional chronology, by approximately by two thousand years. And the dynasty of the Manchu Khans of the 17–18th centuries A.D. "left for" there, changing into the "ancient HAN dynasty". The Chinese chroniclers didn't puzzle for a long time over what to call its own ancient empire. They named it correctly: HAN.

But if a real dynasty of the 18th century was to be exiled into antiquity, the one which sent it there had to live in about the 19th century. Otherwise, he wouldn't know anything about it. This agrees well with the fact that in particular in the middle of the 19th century, the final version of the "ancient Chinese history" became known in the West.

Considerable information indicates that the Manchu are Europeans, even in their faith and names. If one considers that contemporary Chinese pronunciation of ancient names, titles and the like strongly differs from the former, then one can locate in them well-known names and terms from European history.

As David Wright writes: "Many of these Asian Christians bore Christian names, which have come to us in Chinese transcription, for example, O-su-mu (Joseph) or Ko-li-tzi-sy (Georgiy)."

If no one had said this beforehand, no one would suspect it.

Discussions about the uniqueness, peculiarity and antiquity of China's history rely to a significant degree in particular on such a distortion of European and Christian names and terms in Chinese pronunciation. For comparison: it is worth rewriting and then reading a European chronicle in Chinese transcription, and you will not recognize the text that already is well-known to you. It will look and sound Chinese.

Pronunciation plays in this instance a colossal role. And here is why. Names are communicated by means of hieroglyphs by seeking similar sounding hieroglyphs in the language being used. And then writing — and consequently, reading — of old Chinese names turns out essentially dependent on who in particular originally translated it into the hieroglyphic writing.

Moreover, language is constantly changing. A name, which originally sounded one way, in several hundred years takes on a completely different sound in the changed language, even if the hieroglyph by which it was written remained as before.

Therefore, specialists also warn that reading the ideograms themselves depends on the time they were written. These have been reformed many times. The last great reform in China and Japan was in our own era—in the 20th century. Today it is impossible to read many old ideograms within the framework of the numerous renewals and changes of hieroglyphic writing.

This peculiarity of hieroglyphs has led not only to a distortion of names. It has influenced the understanding of all Chinese history, extremely complex and chaotic."From a first glance at the complete work of Chinese history, one might assume that everything had already been done in it and, that for one who knows Chinese, it remains only to read the many volumes and extract information from them absent-mindedly. But in the event it turns out to be nothing like this. Besides the strange arrangement which compels those involved to first sort through all the works in order to get an adequate notion of one kind of individual event, besides the

exhausting work and besides the steady critical effort which, however, may reveal the truth only with a full study of the subject, questions, moreover, are presented constantly to the historian, for which he will seek resolutions in vain, and he will constantly encounter distortions and omissions" (**P. Vasiliev**, sinologist).

And it is understood—why. When they tried in the seventeenth and eighteenth centuries to translate some old inscriptions made with half-forgotten ideograms into new ones, the translators already hardly understood the previous meaning of that on which they were working. Therefore, they had to add much "on their own behalf". Introducing explanations, they exaggerated the volume of sources. And this occurred, apparently, more than once. And thus these chaotic, tangled, unclear chronicles resulted.

We have seen the same thing in European history, but not to such a degree. There were confusion in names, in terms, and geographic names that "floated" around the map where they liked. But the individual letters nonetheless had more or less permanent, unchanging sounds. Matters were completely otherwise in China. Here chaos grew to monumental proportions.

Therefore, those historians attracted to the European material become embarrassed when they start to study a kind of such well and conscientiously set forth history of China by the "ancient Chinese chroniclers" (Anatoly Fomenko, Gleb Nosovskiy: *The Empire*).

If one translates all the names encountered in the old Chinese chronicles, then these chronicles lose their Chinese appearance and association to the territory of modern China. They all have a sensible translation.

Nikolai Morozov has written:

"In all Chinese histories we read: "In the third century, between 221 and 264, there ruled simultaneously in China three emperors: Zhao Le Di, Ven Di and Da Di... At the beginning of the fourth century there was the Eastern Jin Dynasty, the most famous emperor in which was

Wu Di...” Afterwards, from 317 through 419, there was the Western Jin dynasty, in which the emperors were Huan Di, Min Di, Chen Di, Kun Di, etc”... Is it not obvious, how well everything here is historically documented for the Chinese as a nation? But remember that these names are not written as sounds, but as pictures. When this is done, the pseudo- documentary tale loses not only historical, but also Chinese significance nationally.

It will turn out as follows:

“In the third century between 211 and 264 there ruled simultaneously in the Mediterranean Empire three emperors:

“CLEARLY PASSIONATE, LITERARY AND GREAT... At the start of the fourth century there was the WESTERN PROSPERITY, the most famous emperor in whom was the MILITARY EMPEROR... And afterwards, from 317 through 419, there was the EASTERN PROSPERITY, in which the emperors were the FIRST MAIN EMPEROR, the MOST ENLIGHTENED EMPEROR, the CONCLUDING EMPEROR, the PROSPERITY EMPEROR, etc. What remains now of the Chinese nationally? Nothing. “It even seems unintentional that here is very well described the Mediterranean Empire of Diocletian on the shores of the Mediterranean Sea”.

It is worth gaining an understanding of the names of peoples living supposedly on the territory of China in the ancient times. On closer investigation, they turn out to be European.

In China’s history the HUNNU people are well known. But at the start of our era, those very Hunnu (i.e., the Huns of traditional history) operate in the region of the Mediterranean. Modern historians need to consider that the Hunnu/Huns were divided into two parts. One part supposedly ended up in the Mediterranean Sea area, and the other - in China.

Recently they have started to call the Huns SIUNN, following the modern Chinese pronunciation. From this it appears as though these

were a new people.

Serbs, it turns out, also lived in ancient China.

'The Chinese themselves did not become the conquerors of the Huns in Asia, but a people, no longer in existence, which is known under the Chinese name "SYANBI". This names sounds in antiquity like "Sa'rbi," "Sirbi" and "Sirvi".

So the traditional historians think. But, you see, this is by no stretch of the imagination some vanished European people, but the SERBS. The Serbs—Sa'rbi, Sirbi, Sirvi—have been living in the Balkans for centuries, and they do not intend to vanish without a trace.

Chinese historians are convinced that Tatars and Turks have dwelt in China since ancient times. "Wan Go Wei thinks that ZHUBU is the Kidan name TATAR... Their Turkic speaking neighbors (blue Turks and Uigurs) called them Tatars; Islamic authors... called them the Turks of China".

Rashid-ad-din again noted the fact that Tatars was a collective name. "Many clans found grandeur and dignity in the fact that they ascribed themselves to the Tatars and became known under their name, just as... other tribes, each of which had its own proper name, called themselves Mongols from a desire to affiliate themselves with the glory of the latter".

Thus too arose in Chinese history (on paper) the Tatars, who afterwards disappeared from the country without a trace and turned up by some kind of miracle in the Russian Volga Region.

According to Chinese history, Swedes also lived in the country—SHIVEY, that is, SVEI. Their country up to now has been called SWEDEN, but it is located, as is known, in the north of Europe.

The Kidan are well known in China's history. They are considered descendants of the "Syanbi," that is of the Serbs... Moreover, the Kidan supposedly belonged to a southeastern branch of the "Syanbi". It is difficult to shut out of the mind that these are simply Macedonians. Earlier they sometimes called Macedonians Southern Serbs. (Anatoly

Fomenko).

It is considered that the Kidan founded a state "in China" in the 10th century A.D.

You will surprise no one with the phrase, "Mongols lived in Ancient China". Everyone knows this. Modern Mongols have been living there until now. And modern Mongolia even borders with China. These Mongols are Mongoloid and not Indo-European in race.

However, it is becoming clear that the "ancient Mongols" who live in Ancient China were Indo-Europeans. "According to the evidence of contemporaries, the Mongols, in contrast with the Tatars, were a tall, bearded, fair-haired and blue-eyed people" (Lev Gumilev).

Where then did they go? You see, the modern peoples who today are called Mongols are completely different. The traditional history is silent. Or it alleges that this bearded, blue-eyed people was absorbed into a Chinese population which has black hair and chestnut eyes without leaving a trace. Credo quia absurdum!

Even the most casual glance at the chronological table of China's history from the beginning of the Christian Era until the 10th century A.D. compels one to suspect the parallelism between the Chinese and Roman histories of that time. This is clear, even within the framework of the traditional chronology.

Here are several examples.

ROMAN EMPIRE

The traditional chronology assures us that the famous Roman Empire arose in the 1st century B.C., having been founded by Sulla in 83 B.C. From the very beginning of its existence, they tell us, it declared its ambition to create a worldwide state. This it attempted to achieve through conquering neighboring peoples and spreading Roman customs among them.

CHINA

In the first century B.C. the famous ancient Han empire arises... "one of the world's four empires of antiquity". Its first emperor by the name of "Wu" ruled in 140-87 B.C. "The aspiration to create a worldwide empire by conquering neighboring peoples and spreading Chinese culture to them was the purpose of the Han dynasty".

One cannot but note the remarkably interesting "name" of the first emperor who they called simply and modestly—Wu.

ROMAN EMPIRE

The Roman Empire of Sulla, Caesar and Augustus at first successfully unified the neighboring lands by conquests. Afterwards, however, Rome began to undergo defeats. During the rule of Marcus Aureilius, the Roman Empire collided with strong enemies in the north, in particular with a nomadic tribe on the Danube who were breaking through the Roman border fortifications. The rule of Marcus Aurelius (161-180) turned "into a time of brutal wars and economic impoverishment".

CHINA

At the same time, the Chinese Han Empire was successfully unifying neighboring lands through conquest. But afterward difficulties began. "War in the north not only turned out unsuccessfully, but also entailed China's complete economic exhaustion. In 184, an insurrection by the "yellow turbans" flared up in China, which sapped the strength of the Han Dynasty.

ROMAN EMPIRE

At the start of the 3rd century A.D., the great Roman Empire concludes its existence in civil warfare and anarchy. The period 217-270 bears in Rome's traditional history the official title "Political Anarchy of the Middle 3rd Century". This is the time of the "soldier emperors".

CHINA

At the same time, in far away China the Han empire also ceases to exist. The picture of its death exactly duplicates the demise of the

Roman Empire. “The aristocrats took the initiative for themselves... they were divided and, at the head of individual armies, entered into conflict with each other and, for the most part, perished in internecine war. Uneducated, morally corrupt soldiers came to power”.

Historians date the fall of the Han Empire as 220 A.D.—-only 3 years later than the fall of the Roman Empire.

ROMAN EMPIRE

After the collapse of the Roman Empire in the middle of the 3rd century A.D. power soon falls into the hands of a famous woman Julia Maesa, a relative of Emperor Caracalla. She in fact rules Rome, elevating her proteges to the throne. Finally, they kill her in an internecine struggle. Her rule is characterized as exceptionally bloody.

CHINA

Soon after the collapse in the 3rd century A.D. of the Han empire, a wife of one of emperors, “who was forceful and violent”, comes to power in the country. “She orders the execution of the head of the government, the father of the empress, the mother and his three brothers, marking the start of a bloody new epoch with it”. After some time, she was killed. These events are dated in Chinese history as 291-300.

ROMAN EMPIRE

In the beginning of the 4th century, Constantine moves the capital to New Rome and thus in fact founds the Second Roman Empire — the future BYZANTIUM. This is the famous division of the Roman Empire into Western—with the capital in Italian Rome, and Eastern with the capital in New Rome—the future Constantinople.

CHINA

And here, in lockstep with Roman history, in the beginning of the 4th century A.D. (more precisely, in 318) a new dynasty arises with the name of the Eastern Jin. With this, the Jin Chinese empire is divided in two: the Western and Eastern Jin. Exactly as in Rome. And at the

same time.

ROMAN EMPIRE

The Western Roman Empire ends in 476 A.D. with the capture of Rome by Germans and Goths. This moment is considered the end of Western Rome. The young Romulus Augustulus was the last "purely Roman" emperor.

CHINA

In 420 A.D., the Western Liang, that is Western ROME, was conquered by Huns.

"The Chinese historiography determined 420 as the turning point that divided the epochs". The last emperor of Western Liang (Western Rome) was still very young.

HUNS IN THE ROMAN EMPIRE AND HUNS IN CHINA In 460 A.D., the Hunnu in China were destroyed. This event coincides with a strikingly similar example from Roman history. The parallelism is so glaring that historians note: "And isn't it strange that in these very same years the very same tragic end happens to the western branch of the Hunnu, which it is customary to call Huns... It is difficult to maintain that the chronological coincidences were by chance" (Lev Gumilev).

There are also other parallels, just as surprising and striking. Especially regarding the "Son of Heaven". i.e., Christ. In which connection, Chinese legend gives, in our opinion, a more accurate dating of his appearance in history—the 11th century A.D.

According to the dating of the adherents of the new chronology, the activity of John the Baptist, and afterwards Jesus Christ occurred in the 11th century A.D. An indication of these events is preserved in the chronicles.

> "The Keriat... accepted baptism in 1009... At approximately the same time, the Turkic speaking Ongut accepted Christianity... the

> Oghuz and in part the Chigil were baptized... Even among the Kidan themselves and the tribes of Western Manchuria who were subordinate to them, "some Christian element" was found that gave rise to the appearance in Medieval Europe of the legend of Prester John".

Most likely, this is a reflection of John the Baptist and the baptism connected with him—especially since in the beginning of the 11th century John Crescentius appears in Roman history, who is one of the reflections of John the Baptist.

And once we see John the Baptist, Christ must appear shortly after. Thus in the middle of the 11th century A.D. prince Yuanhao, who in 1038 A.D. declared himself the "SON OF HEAVEN", appears in China. The Son of Heaven was murdered in 1048. That is, at the same time as Jesus Christ.

And so on,

Before the 15th century, practically all China's history consists of episodes from Europe's history in a local variants.

Well, but what is there to do with the archaeological evidence, with that very same Great Wall of China—WAN LI CHANG CHENG—that they started to build, according to the traditional chronology, as early as the third century B.C.? No parallels with Europe are observed here. They did not build three thousand kilometer walls there. Perhaps it indicates the antiquity of Chinese history?

However, with the wall it is not so simple as it seems at first glance.

The "History of the Ancient World" maintains that "Qin Shi Huangdi ordered the wall built for the country's protection from the Hunnu... A multitude of peasants, serfs, soldiers and the condemned were gathered for the construction. They built the wall with towers along China's northern border. The wall's length is nearly four thousand kilometers, and a width such that five horsemen can go along it beside each other".

What a muddle with the numbers. It is as if the historians are not fully certain how many kilometers are in the wall. The fact is that again in one source the number is given otherwise—almost six thousand kilometers! And what is more, there is even a second Great Wall of China. If the first stretches from the Yalu River in the east to the Tianshan Mountains in the west, then the second is from the Nengjiang River in the west to the city of Baotou in the east, and this stretches more than five thousand kilometers.

In order not to confuse ourselves, we will concentrate on the first wall—the most famous and, it would seem, the best studied. The allegation that five horsemen can pass along it alongside each other has, mildly speaking, been exaggerated. In many places it rises so steeply, over the peaks of mountains, that it is impossible to ride along it on horses at all.

And much more is exaggerated. Critics of the traditional history (Nikolai Morozov) note: "The story about the famous Chinese wall, which is from 6 to 7 meters high and up to three thick, extending for three thousand kilometers, started as early as 246 before the start of our era by the Emperor Shihuangdi and finished only 1,886 years later, by 1620 A.D., is an absurdity which can convey only annoyance to a serious, thinking historian. You see, any kind of large structure has an originally intended, practical purpose... Who would get it into his head to start a huge structure which could be finished only 2,000 years later, and until then be only a useless burden to the population... And for it to be so well maintained as it is now, the Chinese wall could not be more than several hundred years old".

They can say that they repaired the wall for two millennia. But it makes sense only to repair a not very old structure, otherwise it ages beyond hope and falls to pieces. Which is what we also observe, by the way, in Europe. They demolished the old defensive walls and in their place built new, stronger ones.

Just when did they build the wall?

Not earlier than the 15th century A.D. and, of course, not against the

arrows and spears with copper or even stone tips of the 3rd century B.C. A stone wall nearly three meters thick is not needed against these. Such walls are needed against firearms. Similar structures began to be built everywhere when cannon and siege techniques appeared on the fields of battle.

There are all the reasons to think (Anatoly Fomenko) that the Great Wall of China was built most likely as a structure which designates the border between two countries: China and Russia. Of course, it was thought of as a military-defensive structure, but hardly used in this capacity in particular. It is senseless to defend such a wall from an enemy attack.

Today the Chinese wall is located within China. But there was a time when it designated the country's border. Old maps are evidence of this. For example, an 18th century map of Asia which was prepared by the Royal Academy in Amsterdam [L'Asie, Dresse sur les observations de l'Academie Royale des Sciences et quelques autres et Sur les memoires les plus recens. Par G. de I'Isle Geographe. a Amsterdam. Ches R. & J. Ottens, Geographes dans le Kalverstraat au Carte du Monde].

China's northern border on this goes approximately along the 40th parallel. And the wall goes along this border exactly. Moreover, it is designated as a fat line with the inscription, Muraille de la Chine, that is "China's high wall" in translation from the French.

We see that same Chinese wall and with the same inscription on it, also on a 1754 map, the Carte de l'Asie. Here the Chinese wall also goes approximately along the border between China and Great Tataria, that is Mongolia-Tataria-Russia.

It is important that 18th century cartographers placed the wall on a political map, and not on any other kind. Consequently, this wall had the status of a border.

It is portrayed on a color map of the Qing Empire of the second half of the 17–18th centuries in the academic 10-volume World History. The

Great Wall is drawn in detail here, with all its minute turns on the terrain. And it goes exactly along the border of the Chinese empire almost for its whole length.

The assumption might arise that everything happened the other

way round: that they fixed the border between Russia and China in the 17th century along the ancient wall, making it a sort of convenient coincidence. However, had such been the case, they would have mentioned the wall a written Russian-Chinese treaty. There are no such references. Further: at this time border wars were taking place between Russia and China. (**S. Soloviev** *A History of Russia since Ancient Times*, volume 12).

Therefore, one may even more precisely show the time of the construction of the Great Wall of China.

Armed conflicts had been flaring up since the middle of the 17th century. The wars had fluxuating success. Their descriptions are kept in the notes of the 17th century "explorer and discoverer" who conquered the Far East, Yerofey Khabarov. The treaty that fixed China's northern border was concluded in 1689. This means that one can expect that the Chinese wall to have been built between 1650 and 1689. This expectation is justified. It is known that the emperor, Bogdykhan Kangxi "began the realization of his plan for ousting the Russians from the Amur, having built in Manchuria a line of fortifications".

In our opinion, it is speaking here about the construction of the Great Wall of China.

The opinion of researchers that in two thousand years' time the wall would inevitably fall to pieces recently has received unexpected confirmation.

It is connected with the cosmos. In books and albums about the wall it says with pride that one can see it from near-earth space. But on 15 October 2003, China launched its first "Taikonaut", as they call cosmonauts in that country, into space. The "Shenzhou- 5" ship with

Lieutenant Colonel Yan Liwei on board completed a triumphal fight, showing the whole world that China is a space power. Yang Liwei landed safely and fell into the hands of journalists. They asked him whether the Great Wall of China was visible from space. It turned out that it is not visible. This is with the fact that modern instruments allow seeing from orbit the numbers of automobiles on the roads, though not a wall three, and, perhaps, even five thousand kilometers long.

We have begun to find what is going on. It has turned out that the local peasants have torn down the wall in many places. It has become raw material for homes, pigsties and barns. There is no wall! They take the tourists to portions of it that remain. Even pictures have been published showing that there are heaps of tumbled rubble now where there once were powerful fortified structures.

All this has happened, supposedly, over the last decades. But how does it come to be that the Great Wall, which was standing, as they assure us, safe and sound for two thousand years, is disappearing from the face of the earth right now in particular? Perhaps there has been a dramatic increase in the number of pigsties needed by modern Chinese peasants? Moreover, bricks which had been in the wall "for thousands of years" should have crumbled into debris long ago. They would hardly be trying to salvage these for re-use. Even the best of bricks last only so long.

But inasmuch as they really are taking apart the Great Wall of China, despite prohibitions by the authorities, and re-using its material for various new structures, the conclusion arises: the wall was erected comparatively recently and the peasants began to destroy it soon after it had risen above the ground. In order to pull apart so many bricks, one needs to labor many years.

The "youth" of the wall also is confirmed by the fact that before the Manchu, there was no monumental construction in China. The Chinese started to build majestic buildings and structures only in this time. In order to explain why they were not involved with it earlier, historians are

resorting to the same "explanations" which are already well known to us from Europe's "history". It is becoming widely repeated that, allegedly, in the epoch of the Manchu-Mangul "Chinese craftsmen did not look for new ways and returned to the old, forgotten techniques". It turns out in particular that, in this era, in China there suddenly "appear descriptions of various trades and productions from antiquity and the Middle Ages".

We already are acquainted with such appearances of strange "revival" in the Scaligerian history. Suddenly supposedly ancient trades are "revived", ancient texts re-appear and so on. The same "theory of revival" appeared when duplicates started to emerge in the Scaligerian history which had to be explained somehow.

Therefore, the "return" of the Chinese craftsmen of the Manchu Empire epoch to the "old forgotten techniques" indicates, most likely, that in Manchu times these techniques were used or invented for the first time. Only afterwards, with the extension of Chinese history even deeper into antiquity, was their invention attributed to fabulous antiquity.

This concerns many things which are considered to have been genuine Chinese discoveries. For example, paper. Historians maintain, that the Chinese had been writing their books and chronicles on paper over two thousand years. However, as of today we have Chinese chronicles only from as far back as the 17th century. By this time, paper was already being used widely in Europe. This alone already casts doubt on the "theory" that the Chinese invented paper so long ago. Most likely, paper arrived in China from Europe, from Byzantium, or from Egypt. And along with it the manuscripts that, with minor alterations, became "Chinese history".

There is one more important piece of evidence indicating that paper is a comparatively recent invention. According to the laws of chemistry, a sheet of paper does not retain its properties for long. In the Soviet Union during the building of the huge enterprises, they bricked "time capsules" up in foundations, These were steel cylinders containing messages addressed to their descendants. When several years ago they discovered

one of the cylinders which had been buried half a century ago, it turned out that the paper had been reduced to dust. Oxidation had continued, even in the solidly soldered vessel.

Now about gunpowder. The Chinese supposedly invented it in the 9th century A.D. There is information which is evidence of the fact that gunpowder may have been used by them for military purposes. In the middle of the 13th century the first "guns" appeared there, made from bamboo and which shot stones.

The authenticity of these reports is doubtful for the simple reason that everywhere, when gunpowder has appeared, there has been a headlong rearming of troops and a radical re-writing of the strategies and tactics of warfare. This didn't happen in China, which carried the use of gunpowder no further than the use of bamboo "guns". Consequently, there is not any serious production of gunpowder indicated, making it much more likely that this explosive substance was carried into China rather than from it. In China it was, and remained, an exotic.

By the way, a number of researchers maintain that the Chinese were fully able to invent gunpowder, inasmuch as its medieval recipe is simple to the utmost. So simple that they were able to invent it where they liked. The monk Roger Bacon writes about it in the 13th century. "He knew how to make gunpowder, was suspected of heresy, subjected to prosecution and died in prison".

In the 14th century, the monk Berthold Schwartz describes the recipe for manufacturing gunpowder. After this, they also began to build factories for the production of firearms and gunpowder.

So what's so simple about it? The main ingredients of the explosive mixture are charcoal, saltpeter and sulfur. It isn't any work to procure sulfur and charcoal, and to get saltpeter, one needs to dig a three-meter hole and fill it with chicken dung, pig urine and straw. Having mixed up the explosive mixture, one has to keep it under a press for a minimum of 20-30 hours.

And the modern British scientist, Robert Smith, did this with his colleagues in order to ascertain the quality of the medieval gunpowder. Smith, head of the Royal Armory in Leeds, used recipes which were preserved from the times of the 14th century. How surprised the scientists were when they discovered that the ancient gun fired a lead ball 945 meters with a speed of 200 meters a second, whereas with the use of modern powder this distance was bettered by only 155 meters. According to Smith, he did not expect that so simple a procedure for obtaining gunpowder could give such surprising results.

By all appearances, as Robert Smith maintains, the gunpowder recipe was so obvious that it was invented many times over at various times and in various countries.

Another of the legends is connected with the invention of the compass. They ascribe this also to the genius of the Chinese. The encyclopedia reports:

> "They already were using a permanent magnet more than 2,000 years ago in China for determination of the direction of north and south". (*The Great Russian Encyclopedia*, 1970-77).

The author of one of the popular books adds:

> "A magnificent automatic machine was created in ancient China that was called "carriage with a figure", which pointed to the south... Some traditions relate this invention to the 23rd century B.C... But in 1960, Doctor Joseph Needham and his Chinese collaborators... discovered that the most ancient mention of such a carriage comes from the 3rd century A.D, (**Peter James**, **Nick Thorpe** *Ancient Inventions*).

In the opinion of the authors of this book, the compass worked thus:

> "They apparently carved a scoop from a piece of magnet. When they placed it on a stone slab with a level polished surface, it, probably, was turning as long as the "hand" was not pointing south... This unusually shaped contrivance, which is called a SHINANSHA, is mentioned in a book which is dated 80 A.D., where other references are contained, it is possible, it goes back as early as the 4th century B.C."

Modern engineers, staff of the Toronto Science Center (Canada), have created this instrument according to the descriptions cited in the chronicles. Here it is, the Chinese "compass".

And just what is this? It has been settled that a similar design cannot overcome the moment of friction. The instrument in no way can have been used for navigational purposes. It either is a makeshift with which to claim China's priority in the invention of the compass, or is some kind of a contraption of a roulette type, used for fortune-telling.

The next design is a compass on a small cart.

As experience has shown, even a touch at one point in ideal conditions creates a moment of friction, which hinders the turning of the rather lightweight design. Peter James and Nick Thorpe, by the way, also reach such a conclusion:

> "The human figure... was connected to the wheels with a complex series of gears... Such teethed transmissions, known today as differentials, allow the wheels of an automobile to move at a different speed. However, as Needham has indicated, a similar mechanism can work only if every detail was made with the highest precision... Not only the wheels, but also the other gears would have to be made with the highest precision, which allows Needham to call the carriage the "first cybernetic mechanism in the world".

A reconstruction of the "cybernetic" carriage was presented at an exhibition at the Science Museum, London.

But all this was proven in our time. Two centuries ago, the famous German Sinologist, Heinrich Julius Klaproth, wrote to the no less famous traveler, Alexander von Humboldt, that the polarity of magnets and the properties of magnetized needles were known in China as early as 120 years B.C.

"The declination of a needle was well known to the Chinese, and the use of it for seafaring, in which connection their map was divided into 24 compass points", he assured Alexander von Humboldt, alluding to Chinese chronicles. Consequently, they used it for seafaring! But then, it is not understood why the Chinese had not sailed anywhere over the last millennia, and waited until the Europeans themselves sailed to them.

First reports about the use of a compass in Europe are contained in literary sources supposedly of the 12th century (most likely of the 14th or 15th centuries.) One can understand from the descriptions that originally sewing needles served as a compass. With the aid of a piece of magnitite, they were magnetized and then placed onto a straw or a cork, which was floating in water in a round cup. The needle lined its whole length up at the level of the meridian and pointed with its ends and north and south.

Only in the 17th century did William Gilbert improve the method for making a compass: the lightest magnetic needle is set on a quill. The purpose of the invention is to reduce friction in the operation of the instrument to the greatest extent possible. The friction involved is directly proportionate to the weight of the needle. The Chinese clearly didn't know this. The small boxes which they show us today as supposedly ancient Chinese compasses do not work. Modern engineers have tried following Robert Smith to create a compass according to the Chinese model. Nothing resulted: the coefficient of friction prevented it.

Nevertheless, the legends about the Emperor Chou Kung, who lived even more than 1,100 years B.C. and invented the compass are widespread. Heinrich Julius Klaproth, true, doubts this. He cites references to the even more "ancient" chronicles where it is said that the honor of the in-

vention belongs to the emperor Huang- ti (that is, Huan Di, whose name is one of the European variants of the name Johann). This Huang-Huan lived 2,300 years before the new era! In which connection, at first he wasn't determining at all where north is with the aid of a magnet, but capturing robbers with iron heads. Wherever they were concealed, the magnet indicated precisely where they were hiding. Their heads were so very massive that they attracted the magnet at any distance, even hundreds of kilometers. Huang-Huan made military campaigns which lasted several days in order to catch the robbers unawares in thick fog. So the chronicles say.

Actually, the marvel is the magnet. The field of modern magnets (more than 300 oersteds at the maximum) "is dissolved" in the earth's magnetic field already at a distance of 5-7 meters. If one is to agree with Henrich Julius Klaproth we have been struggling along, hopelessly behind the ancient Chinese Huan, down to the present day.

There is one more tale—about the Chinese table of logarithms. They ascribed it too to the ancient wise men of this country. However, upon checking it turned out that those very same errors are repeated in it that are found in the tables published in Holland in 1628.

Finally, about silk. The words "China" and "silk" have been connected closely in our minds since childhood. Everyone knows that silk originated in China: Traditional historians say with complete confidence that silk was invented in China in 2640 B.C. The precision of this date—the exact year (!)—is worthy of note.

However, that same traditional history establishes that people produced silk in Europe independently from the Chinese. Where in particular? Talking about the country of the "Seres", that is, about China, David Wright answers: "Production of silk began in the Byzantine Empire in 552 A.D., and it is fully possible that a more or less correct understanding of the method for obtaining silk was obtained (in China) from Byzantine sources".

That is, David Wright recognizes that China adopted the idea for the

production of silk from Byzantium. And this was in the "dark times" of the Middle ages.

By the way, if one admits that they really invented silk in China nearly five thousand years ago, then a simple question arises: from where was this known to the Chinese? You see, they supposedly invented paper three thousand years after silk, approximately in 105 A.D. Only afterwards were they able to write the history of their great discovery on it. But until then, it was necessary to keep, apparently, the precise date in mind over three millennia.

These assertions, it would seem, contradict plentiful evidence of the fact that they really received silk in a large quantity from China. They called it "ser." Supposedly there was the city of Seros far to the east, and the country, the people and the type of cloth were named after it. Gallo-Roman writer Sidonius Apollinaris wrote: "Therefore, as soon as Rome had become firmly established, all lands came running to it at once, and every province carrying its own fruits... The Seres—silk, the Sabine—incense". A province? Was China really a province of the Roman (Byzantine) Empire? A surprising assertion for a writer who supposedly lived in those times. He described a situation which was characteristic of the Middle Ages.

But be that as it may, one can agree with Sidonius. They even named China after the name of the silk—"Country of the Seres".

By the way, Ser means simply "yarn, fleece". Ser vellera means "beech yarn." That is the yarn, obtained from the fibers of the arboreal worm, bears the name "Seres". There are no indications of the place where silk production was mastered for the first time, the name does not contain it.

Silk is valued very dearly. Not so much because of its beauty, as because it possesses amazing properties. Lice and fleas are not found in silk garb, and bedbugs avoid it. In the Middle Ages these were all a most serious problem. Therefore, not only nobility and servants, but also commoners attempted to obtain such cloth. Trade flourished,

bringing immense profits and attracting most of all state, that is, Judaic merchants. The Scaligerian historiography recognizes that Aramaic was the language of intercourse on all the Great Silk Road from China to Europe.

Trade led to the appearance of new towns and villages on the Great Road, to the colossal development of interstate communications, and to the betterment of transportation and banking. Account books from those times have been found by archaeologists in the Caucasus, one of the sections of the intercontinental highway. At the same time, a system of communications arose which provided for the creation of special intermediate stations on the routes, where it was possible to rest, change tired horses for fresh and buy provisions. Local princes and tribal leaders supplied protection to caravans for payment. In a word, the trade in silk and other exotic goods enabled the rapid development of all regions along which the Great Silk Road passed.

It ceased to exist after the collapse of the empire in the 15-16th centuries, when the Asian rulers had fully subjugated all land routes to themselves, finishing off the Venetian, Genoese and other trade houses, Other routes for trade had to be found. At the same time, development of the scientific and technical fundamentals of ocean navigation also received a powerful stimulus. Mastery of the world's oceans, leading to important geographic discoveries in the course of the search for new routes "to India" and China had begun.

The Great Silk Road had fallen into complete decay. The countries through which its routes lay fell out of the worldwide trading system, which led to the sharp decline in the pace of their subsequent development in comparison with the European states. Asia is feeling the consequences of this to this day. It is noteworthy that in our time, China and the countries of Central Asia steadily are reverting to the idea of a revival of the Great Silk Road. And it promises huge benefits even today.

One would like to repeat again: a significant part of ancient Chinese history is cobbled-up from fragments of the chronicles of European,

Byzantine and Russian history.

Unfortunately, today there is no success in determining what really happened in China previous to the 17th century. The ancient books were too thoroughly destroyed in the 18th century. Just as thoroughly as in Europe in the Middle Ages.

It is difficult, of course, to part with the myth of the tremendous antiquity of China and of the Eastern civilizations in general. The thought stays with us steadfastly that in those times, when Europeans in animal hides were keeping warm in caves by campfires and ripping half-cooked meat with their teeth, the Chinese were already wearing silks and sailing the seas with the help of compasses.

Set-backs to the ultra-respectful attitude towards the "ancient" Orient continue. In 1956, archaeologists in China discovered the belt of a soldier with aluminum plates and confidently dated it from the year 297. Since then, already half a century, traditional historians have been struggling with the insoluble question: how 20th century technology was able to be used in ancient China. Everything is subject to doubt; especially the date -determined, as we see, with the usual incredible precision.

In short, one needs to recognize that civilization in the East is of no greater antiquity than is civilization in the West. In many cases, it is younger.

12. History in the Pages of the Bible

CHAPTER TWELVE

Believers are convinced that everything written in the pages of the Bible did in fact occur. For them, the Book of Books is a holy history, which reveals the origins of world development since time immemorial. It is not surprising, therefore, that it has become the main backbone element of Scaliger's religiously oriented chronology. In a broader sense - the foundation for official history. Even those who considered and consider themselves free of religious views steadfastly follow its principles, inasmuch as others have not been created. We all adhere to, for example, the dating proposed by Scaliger and his followers: before the birth of Christ, or before the new era, after the birth of Christ, or in the new era.

The bible talks about many events. How authentic are they? This question occupies the minds of people constantly. Therefore, from century to century, a search takes place for scientific data which would confirm the fact of the Bible, a collection of religious writings. And as of today, quite a lot of such data, at first glance, has been accumulated. Here are both archaeological finds, and ancient manuscripts, and the statements of ancient historians...

But they are convincing only at first glance. Upon closer examination, completely unexpected facts become clear.

Let us begin with the most common.

Today the Book of Books in all its variants - Orthodox, Catholic, and Jewish canons - contains quite a definite collection of texts, But it is not encountered in such a form earlier than the 16-17th centuries.

Of course, separate and incomplete books of the modern Bible existed even earlier by two-three centuries. Some of these manuscripts have been maintained up to our time. But, in the first place, combining all of these does not give us the modern Bible. And, in the second, even those parts of the Bible which are found in the manuscripts of the 14-16th centuries have often existed

in other editions.

The compilation itself of a contemporary biblical canon is by no means ancient, as many, most likely, think. In the New Testament were, it turns out, the New Testament Joshua (along with the Old Testament), the New Testament Chronicles (along with the Old Testament), a certain book "Genealogy", a certain book Jesus Semiramis, New Testament Paleia, Second Apocalypse, and the like.

And this is evidence of the fact that the Book of Books was edited from century to century. They inserted something, they deleted something, and something they re-wrote. And it cannot have been otherwise, since the political situation was changing and it was necessary to cite the Bible, the main ideological weapon of that age, all the time in accordance with the requirements of the time.

If one is not to forget about it, then it becomes understandable why in the Catholic Church over several centuries, as the traditional history assures us, it formally was forbidden to read the Bible. Pope Gregory IX introduced the prohibition supposedly in 1231, and the Second Vatican Council changed it only in 1962-1965. That is, in the 20th century! In a Council decree at Beziers (supposedly 1246 A.D.) it said:

"As regards then the holy books in the popular dialect, allow them not in the least either for clerics or for laity". In an edict of Charles IV at the end of the 14th century it says: "Lay people of both sexes by

canon determination are not supposed to read anything that was written even though in the common language, so that they do not lapse into heresy and error through bad comprehension".

The encyclopedic dictionary "Christianity" reports that in the epoch of the Reformation, Cardinal Hosius wrote, upon instruction of the Roman Curia, a treatise on the use of the Bible (Hosius, "De expresso verbo Dei"). It is expressed thus: "To permit the people to read the Bible means to give the sacred writ to the dogs and to cast pearls before swine".

The Council of Trent (in the 16th century) forbade laity the reading of "heretic" translations of the New Testament unconditionally, and permitted the reading of the Old Testament books only under the supervision of a bishop.

Orthodox Judaism (except the Karaites) was in exactly the same position. According to researchers, "Reading of the Bible was not permitted to the Orthodox Jews; they were able to become familiar only with the Talmud, which explained antiquated Biblical laws in a more modern form".

The reading of the Bible was forbidden in the everyday life of the Orthodox Church, and in general in the East. The prohibition, in particular, was contained in the "Epistle of the Patriarchs of the Eastern Catholic Church regarding the Orthodox Faith" of 1723. The Orthodox Church, which is based (similarly to the Roman Catholic) fundamentally on the Liturgy, and not on the Holy Scripture, has long struggled with the study of the Bible; in the reign of Alexander I it tried to burn all copies of the first Russian translation of the New Testament which had been published by the Bible Society.

Such is the case of all. But reports about prohibitions in the Middle Ages evoke deep and well-founded doubts. In the first place, because there was no one to prohibit. As already has been noted, near-total illiteracy prevailed in the medieval world. Over the centuries, the ability to read and write remained a privilege of the clergy and those who were

relatively well off. What kind of talk, then, can there be about "casting pearls before swine"?

In the opinion of the adherents of the new chronology, the prohibitions were contrived and written as early as the 17–18th centuries and ascribed to medieval activity in order to explain the fact that the Bible in the modern sense generally was missing at least until the 16th century! It still had not been compiled, edited and approved fully by the church authorities.

How ancient are the oldest Hebrew Bible manuscripts? It was considered in the 19th century that no such manuscripts existed earlier than the 9th century A.D. They attributed the most ancient Hebrew manuscript, which contained the complete Old Testament Bible, only to 1008 A.D.

True, a well-known Karaite 19th century learned man, Abraham Firkovich, undertook to refute this assertion. He compiled a library of the "most ancient" Biblical manuscripts. And just what did he find? They turned out to be forged. In our time investigations were made of the manuscripts from Abraham Firkovich's collection. The conclusions of Alexander Gertsen and Yuri Mogarichev are unambiguous:

> "Upon reading in infrared and ultraviolet rays it is seen clearly that the letters of the designated dates were redone, usually "tav" was converted as a result of an erasure to "resh", which essentially has made the original date more ancient".

Let us explain: Hebrew letters are at the same time digits. Therefore, to change a letter meant to change the dating. But even the forgery related to the epoch after the middle of the 13th century A.D.

The Qumran manuscripts are considered evidence of the antiquity of Biblical texts. Let us recall briefly the history of their discovery.

In 1947, a Bedouin, looking for a lost goat, reached into a cave on a cliff, which lifted to 300 meters above the level of the Dead Sea along its

western shore. He discovered three leather scrolls with texts written, as the historians note, "with amazingly durable inks",

The fact alone that the scrolls are leather, while not even speaking of the ink, should have put the historians on their guard. There is no hide the world that would not disintegrate over the ages, let alone more than thousands of years. But the historians have not been put on their guard.

They started to guess about when the manuscripts were written and who concealed them. They called for help on the "ancient" author Pliny the Elder, who wrote the well-known *Natural History* supposedly in the first century A.D. That is, exactly in that epoch to which they intended to "date" the Qumran manuscripts. The "ancient" author had written: "On the west side of the Dead Sea... is the solitary tribe of the Essenes... no women... no money... only palm-trees for company".

Naturally, the scientific world decided that the Essenes, mentioned by Pliny, also were the inhabitants of Khirbet-Qumran, where there are no palms on the shores of the Dead Sea, not even grass will grow there. Pliny the Elder clearly didn't know this, but they forgave him the small mistake. The Christian manuscripts, found later in those very same locations, would be able to give far more information, but they did not interest the scientists, since they considered them to have been written much later.

Meanwhile, the manuscripts, which were written in Hebrew, are extremely interesting, as also are the old ruins discovered approximately a kilometer to the south of the Qumran caves. The excavations showed that there had once been a monastery here.

But the archaeologists were not able to say the word "monastery" aloud. In the first place, because the Scaligerian history thinks that the Judaeans had no monasteries. And in the second place, because monasteries are known in the Scaligerian history of the church only starting from the 3-4th centuries A.D.

The Scaligerian chronology literally compelled the scientists to date

the Qumran manuscripts at the start of our era notwithstanding that there are New Testament texts among the Qumran manuscripts, which was impossible in the first century.

So, one needs to recognize that these manuscripts also cannot serve as evidence of the Bible's antiquity.

It is assumed that its canon was established by the Council of Laodicea supposedly in 363 A. D. However, no documents of this and other early councils were preserved. In reality, then, the canon is considered officially established only from the time of the Council of Trent, which was convened in 1545 and lasted (with breaks) until 1563. Disputes and the struggle of various groups at the council around the Biblical canon lasted nearly 17 years! We emphasize: at the end of the 16th century.

The Council of Trent not only approved the canon of the Bible. On its orders they compiled the sadly famous *Index of Forbidden Books*, and destroyed a mass of writings which were recognized as apocryphal, in particular, the *Annals of the Judaic and Israelite Kings*. We will never read these books. One can maintain for certain: they were destroyed because they described history not as it was set forth in the books of the victorious factions. In which connection, the Apocrypha "were many times greater than the writings recognized as canonical" (Yakov Lentsman *Origin of Christianity*).

They damned and destroyed the authors, too. There is a note opposite many names in the index: *dannato autore*, which means, "damned author", that is, an author, damned by the Roman church. Not only books, but also names of authors went forever into non-existence.

There is one more reason for which the books of the Bible cannot be a reliable source of reliable historic information. **J. Sunderland** has written about it in the work, *The Holy Books in the Light of Science*:

"From the very first steps of our research on the original language of the Old Testament, we encountered a fact of huge, even amazing significance. The fact consists in that the Hebrew written language

originally did not have either vowels or signs that change them... The books of the Old Testament were written with only consonants".

The situation, it is necessary to say, is typical not only for the Old Testament. The ancient Slavonic text also is a chain of consonants, sometimes even without "vocalization symbols" and division into words. Even the "ancient" Egyptian texts, as we already have said, were written with only consonants.

True, if we now take a Hebrew Bible, then we will find in it a framework of consonants which are filled with dots and other symbols, which indicate the missing vowels. However, these symbols did not constitute an attribute of the ancient Bible. It is assumed that this serious deficiency was eliminated not earlier than the 7th or the 8th century A.D. (in fact, somewhat later), when the Massorites (Massoretes) edited the Bible and "added... symbols which indicated vowels; but they had nothing to go on besides their own judgment and a very imperfect tradition; this does not constitute secrets for any connoisseur of Hebrew".

When in the 16th and 17th centuries, Levita and Capellus in France proved that the vowel symbols were introduced only by the Massoretes, this rocked all Protestant Europe. It showed many that the new theory subverted religion fully. You see, if the vowel symbols were not the work of a divine revelation, but only by human invention and of a later time besides, then how could one rely on the text of the writing?... "The debates were some of the hottest in the history of the new Biblical criticism and lasted more than a century" (J. Sunderland).

If then there is no one, correct vocalization, then different vocalizations of one and the same term will appear.

But perhaps archaeology is in a condition to help in this overly important pursuit? Archaeologists work incessantly in the territory of the Middle East. The well-known archaeologist **L. Wright**, a devoted adherent of the Scaligerian dating of Biblical events, disappoints us:

> "The tremendous majority of finds proves nothing and refutes nothing; they fill in the background and allow a setting for history... Unfortunately, much work has been permeated with the wish to 'prove' the Bible which is accessible to the average reader.
> The evidence is used incorrectly, and the conclusions drawn from it is in error"...

The Scaligerian history ascribes the activity of the Biblical patriarchs to modern Mesopotamia and Syria. However, archaeology says the following: qqAs regards the personality of the patriarch Abraham, Isaac and Jacob themselves, then one only can repeat that the results of the digs in Syria and Mesopotamia have given the poorest results about them—to put it simply, nothing" (I. Kryvelev *Excavations in Bible Countries*).

So it is appropriate to ask: is it correct to search for traces of the patriarchs in modern Mesopotamia?

Werner Keller thinks that: "Egypt will remain indebted to researchers. Not only have they not found anything about Joseph, but they have not discovered either documents or monuments of his time".

The Biblical scholar and historian Martin Noth maintains directly that there are no grounds to attribute the demolished settlements being discovered by archaeologists in modern Palestine to an Israeli conquest of the Promised Land.

Things stand no better with the traditional localization of New Testament events near modern Jerusalem. There are no archaeological confirmations of the dating of the New Testament. This is explained by the fact that supposedly in 66-73 A.D., Jerusalem in Palestine was destroyed totally and "it was forbidden for the Judaeans... to go near it". It is thought that afterwards the settlement of El-Khuds (the local name) arose here, which also is called Aelia Capitolina. And only afterwards, over time, "did ancient Jerusalem reappear" here, gradually.

Archaeologists are at a loss. "The historic remains of Biblical times"

such as the Wailing Wall do not have any archaeological and historic confirmations.

There are confirmations of another nature. At the beginning of 2004, reports appeared that the Wailing Wall is being destroyed. Several blocks had fallen from it. Some have proposed that a small earthquake influenced it. However, it was so light that many residents of Jerusalem did not notice it. Others found the reason in the fact that on the Temple Mount construction work and movement of earth had told upon the Wall. Also unconvincing. Today in many cities of the world, literally alongside buildings, metro lines are being built. But this is not destroying the buildings above them.

Wouldn't it be simpler to propose that the Wailing Wall was built, according to historic measures, fairly recently, and the natural process of its aging is ongoing? Nothing lasts forever.

It is not only atheistically inclined authors who recognize that the Bible will not yield to a sober analysis of authenticity. "If one is to free the Bible of myths and legends, then everything that remains after this operation, that is the real facts, will fit on a single post card". So Professor of Theology, R. Bultsher, has said about the Holy Book.

In the opinion of theologists, it is necessary to understand allegorically the Biblical tales and lessons, as too the historic books included in it.

For example, the English theologian CH Dodd analyzes Biblical text about the fact that the prophet Samuel orders King Saul in the name of God:

> "Now go and smite Amalek and, and utterly destroy all that they have... do not spare them, but kill both man and woman, infant and suckling". (*1 Samuel, 15:3*).

It would seem a completely clear order, the more so that it says further how it was executed. Saul "utterly killed all the people with the edge of the sword", but he left the king of the Amalekites, Agag, alive

and thereby caused an awful anger in God and his prophet.

However, C. H. Dodd's "moral" feeling is outraged at the literal interpretation of this text. Such an order is inhumane! Therefore, it has to be understood in some other sense than as it is said in the Bible. The Amalekites as not Amalekites at all, and the women and children not as women and children at all. These must be "the spiritual forces of evil", which are found in our heart. We are in an irreconcilable struggle with them and are supposed to destroy them. "With such a perception, the whole narration not only becomes innocuous, but attains a didactic quality", C. H. Dodd thinks.

We will not argue regarding the didactic quality. But then what, in that case, is one to make of the campaigns, battles and the mass of realistic details that are mentioned in the Bible? Here are iron chariots, combat tactics and detailed descriptions of how many soldiers and their gear. Is it necessary to understand this allegorically also?

One can put the question more broadly: if the Bible is allegorical, then from what source comes its many convincingly concrete episodes and details? The new chronology answers thus: the Bible's authors lived in the Middle Ages and described real events. Hence their concrete nature. But afterwards the descriptions were attributed to ancient days according to the laws of "historic cycles", in order to serve as evidence of antiquity.

Traces of the Middle Ages are scattered among all the texts of the Old and New Testaments.

Let us recall the story of Moses and the exodus of the Israelites from Egypt, or (in Hebrew), Mitzrim. A large host, consisting of the troops from all 12 tribes, is being sent on a distant military campaign. They call it directly the irregulars (*Exodus 12:17*). At the head is a military leader by the name of Moses. The goal of the campaign is the conquest of the Promised Land.

There are two layers in the legend about Moses. In one he is presented

as the descendant of Abraham. In our view, this is in order to show succession in a series of patriarchs. According to circumstances, he received an Egyptian education and became a priest of the cult of Osiris—the Egyptian god of fertility. But once, while taking the part of a monotheist, he killed an Egyptian and was forced to flee the country. In the home of Jethro on the shore of the Red (Reed) Sea, Moses wrote his famous Book of Genesis (Sefer Bereshith). And here he received his first revelation from God, and also the gift of miracle-worker.

The revelation obliged Moses to lead the People of Israel from Egypt into Palestine. And he led them. The legend says that during the great migration of the flock of Moses they more than once betrayed him and God. The Israelites, who missed the fish and meat in fat Egypt, revealed themselves to be unstable in faith. Moses before his death even had a prophetic vision from which he learned that these people again will change his law in the future. He saw the crimes of the Israelite kings and the outrages upon the temples; he saw his Books, which were not understood and perverted by the high priests, interpreted for the vilest purposes; he saw the later prophets who were persecuted and killed by the Israelites. And then he cursed them, punishing them with eternal banishment and forbidding his own confidants to reveal the most secret part of his teaching. He communicated this part only to seventy chosen, the most faithful of his followers.

The legend is evidently of medieval origin. It was born in particular when the persecutions of the Jews began after the break- up of the empire of the monotheists. It was supposed to explain the reasons for such persecutions. There are all the grounds to assume that its author is well-known. The rarest event in history! According to one of the versions, the legend of Moses was communicated orally from generation to generation, until Moses de Leon published it in the Middle Ages. According to the other version, Moses de Leon himself wrote the Book of Brightness, having taken as its basis the written part of the orally communicated Cabbala.

The word Cabbala itself in Hebrew means "tradition".

The second layer in Exodus, and this means also in the form of Moses, is connected with those events that happened during the forty years' campaign to the Promised Land.

The start of a campaign with a length of forty years begins with a miracle—the crossing of a sea as if on dry land. Reading its magnificent description, you immediately remember that the Bible, as we have already noted, calls this Sea not the Red, but the Reed. The reed does not grow in the sea, only in the swamps. And for crossing a reed swamp, even a huge one, no miracle is needed. It is enough to find paths which are capable of sustaining the weight of people who are not too loaded down. The iron chariots of the pursuers without fail will be swallowed into the mire and bog. Which is what is described in the Bible.

If one is to remember when iron appeared in everyday life, then the following conclusion suggests itself: the campaign occurred in the epoch of the production of steel and the creation of a military cavalry, which was brought to Egypt for the first time by foreign conquerors. And this was in the Middle Ages.

It is a question of iron too in one of the verses of Deuteronomy:

> "As when a man goes into the forest with his neighbor to cut wood, and his hand swings the axe to cut down a tree, and the head slips from the handle and strikes his neighbor so that he dies: he may flee to one of these cities and save his life"... (*Deuteronomy 19:5*)

Not only does the iron axe draw attention to itself (goodness only knows how it got to Biblical times) but also the forest, where one can cut wood. It is doubtful that the deserts of Palestine have seen forestsin millenia. Deuteronomy is talking about some other place on Earth.

In "Revelation" we read about glass, as clear as crystal (*Revelation 21: 18; 21:21; 15:2; 4:6*). It becomes immediately understandable that the most probable dating of this verse is to some time around 1480 or later:

no one knew how to make glass as clear as crystal before the middle of the 15th century.

One of the parables from the Gospel of Matthew is curious. In it, the Kingdom of Heaven becomes like the master of a house "who went out early in the morning to hire laborers for his vineyard" (chapter 20:1).

Researchers have conducted a sociological analysis of what happed further: "After agreeing with the laborers for a denarius a day, he sent them into his vineyard" (20:2). Consequently, payment for labor is by the day. "And going out about the third hour he saw others standing idle in the marketplace"(20:3). That is, there was a market or a labor exchange where people waited for hire. And this is in an epoch of slave holding?

"Going out again about the sixth hour and the ninth hour, he did the same. And about the eleventh hour he went out and found others standing; and he said to them: "Why do you stand here idle all day? They said to him, because no one has hired us... (ibid. 5-7).

When in the evening the owner had settled up, he paid everyone the same, although some had worked all day and others—one hour. Naturally, the first protested. The logic of the hired laborers is understood: if you have done more, then you also receive more.

Before us, then, is the first experience of the struggle for the fair payment of hired labor. Not of slaves, nor of serfs. And at that, payment with money—with denarii—is unambiguous evidence that fully-developed commodity-money relations already existed. This in turn means, the production of money as a means of payment, its rate of exchange on the financial market and the like. At the start of the New Era!

And another thing: what clock did the owner use? According to the text it turns out that there were 24 hours in a day, and in a lighted day - 12. That is the modern calculation of a day's time for us. Meanwhile, as early as the end of the 17th century, for example, only 17 hours were counted in the days in Christian Moscow. It was Czar Peter the

Great who introduced the 24- hour calculation of daily time! (**Igor Davidenko**, **Yaroslav Kesler** *The Book of Civilization*).

This became possible thanks to the fact that chronometers had appeared, very complex mechanisms with an hour hand. There wasn't even a mention of them until the Middle Ages. Water and sand clocks - clepsydra were used, according to which it is impossible to determine what time it is now. As early as the early Middle Ages, the English kings determined how much time had passed, by candles: they lit them one after the other and, inasmuch as they were approximately the same, they burnt for equal intervals of time.

The most ancient clocks that have reached us are in the towers of the Salisbury (England, 1386) and Rouen (France, 1389) cathedrals. The first hand-held watches were designed in Italy, France, England and Germany.

Clocks with pendula were invented in 1657. The famous Christian Huygens did this. He reported on his discovery in the composition The Clock (Horologium, 1658). And chronometers with second and minute hands appeared only in the 18th century.

That is the history of clocks. Therefore, we shall repeat the question: What chronometer did the owner of the vineyard use in Gospel of Matthew which is considered to be among the most ancient of books in the New Testament?

It is not always correct to accuse the authors and editors of the Bible of intentional distortion of the facts. On balance, they were firmly convinced that iron chariots, shod horses and clocks and money had existed in the life of mankind since ancient times. So they wrote about them in the tales of the legendary olden times.

The so-called apocrypha are extremely interesting. The "Book of Enoch" and the "Book of Jubilees" especially stand out.

Enoch is a well known figure. The Canonical Bible reports that "Enoch lived sixty-five years and became the father of Methuselah... Thus all the

days of Enoch were three hundred sixty five years". (*Genesis 5:21–23*). He lived so early then that no one knew anything about Noah, let alone about Abraham. He is Noah's ancestor.

Just what did he write about in his book which was not worthy of the honor of inclusion into the canon? About the fact that the angel enlightener Phanuel taught people writing with inks and the use of paper. A second angel, Gadreel, "showed the children of men both the coat-of-mail and the shield and the sword for battle". The word "atmosphere" is not in his book, but it is written about, that it is "a portal of hail and hoar-frost, a portal of fog and a portal of rain and dew". Very correct for those times.

Enoch also knew where the rivers flow: "And two of them come from the north to the sea, and empty their water into the Erythraean Sea in the east." That is, he marvelously has looked at the sides of the world, knew their names and also the names of the seas which had appeared across the chasm of the centuries in the Middle Ages.

No less interesting is the "Book of Jubilees." Especially such lines: "We brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types"...

Consequently, the author had investigated the foundations of the classification of the animal kingdom—which such prominent scientists as Edward Wotton and Konrad Gesner had only begun to do in the 16th century; in the 18th century **Carl Linnaeus** completed *A System of Nature* (*Systema Naturae*). A hierarchy of categories was established in its tenth edition—phylum, class, order, family and species. Just when did the author of the book live?

But let us return to Moses' campaign.

The gift of the Torah on Mount Sinai occupies a central place in Exodus.

> "And the Lord said to Moses, 'Lo, I am coming to you in a thick cloud... upon Mount Sinai... when the trumpet sounds a long blast, (when the cloud goes away from the mountain), they shall come up to the mountain"... There were thunders and lightnings, and a very thick cloud upon the mountain (Sinai), and a very loud trumpet blast... And Mount Sinai was wrapped in smoke, because the Lord descended upon it in fire; the smoke of it went up like the smoke of a kiln, and the whole mountain quaked greatly. And as the sound of the trumpet grew louder and louder" (*Exodus, 19*).

> "All the people perceived the thunderings and the lightnings and the sound of the trumpet and the mountain smoking" (*Exodus 20*).

> "You stood... at Horeb... while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud and doom" (*Deuteronomy, 4:9–12*).

We see on the screens of the television eruptions of volcanoes like these in particular when they happen on our planet. The television reporters need not contrive the texts of their commentaries; they need only open the Bible and read.

The destruction of the Biblical cites of Sodom and Gomorrah already has been attributed by historians to the result of a volcanic eruption:

> "Then the Lord rained on Sodom and Gomorrah brimstone and fire... and lo, the smoke of the land went up like the smoke of a furnace" (*Genesis, 19:24, 28*).

Here is a *list of "volcanisms"* in the bible, compiled by V.P. Fomenko and T.G. Fomenko:

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Genesis (19:18, 24),
Exodus (13:21, 22), (14:18), (20:15), (24:15, 16, 17),
Numbers (14:14), (21:28), (26:10),
Deuteronomy (4:11, 36), (5:19, 20, 21), (9:15, 21), (10:4), (32:22),
II Samuel (22: 8-10, 13),
I Kings (18:38, 39), (19:11, 12),
II Kings (1: 10-12, 14),
Nehemiah (9: 12, 19),
Psalms (Psalm 11:6, Psalm 106:17, Psalm 106:18),
Ezekiel (38:22),
Jeremiah (48:45),
Lamentations (2:3), (4:11),
Isaiah (4: 5), (5:25), (9:17, 18), (10:17), (30:30),
Joel (2:3, 5, 10).}
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The attribution of these descriptions to the traditional Mount Sinai is at the least strange: this mountain was never a volcano. Where then did these events occur?

Let us look at a map of the Mediterranean vicinity. The only powerful, volcanic zone active up to now is in Italy (Sicily). Vesuvius storms here from time to time. At its foot is the famous Pompeii, destroyed by an eruption (the "capital" Jeremiah mentioned?) and two destroyed cities: Stabia (Sodom?) and Herculaneum (Gomorrah?) It is impossible not to note some similarity of the names.

The scientist Nikolai Morozov performed an analysis in which he examined the unvocalized Bible text from the perspective that Sinai (Horeb) might originally have been in Italy.

Let us cite examples from among what he found:

"The Lord our God... said to us in Horeb... "You have stayed long enough at this mountain... turn and take your journey... to the land of the KNUN" (*Deuteronomy 1:8*). Theologans vocalize KNUN as "Canaan" and ascribe this to the desert on the shores of the Dead Sea, but another vocalization is possible: KNUN might also be Kenua instead of Genoa (that is, the Genoese area in Italy.)

The Bible: "the land of the Canaanites, and LBNUN" (*Deuteronomy 1:7*).

Theologists vocalize LBNUN as Lebanon. However, LBNUN means "white", (as does Mont Blanc—the White Mountain).

The Bible: "And we set out from Horeb, and went through all the great and terrible wilderness" (*Deuteronomy 1:19*). Actually, the famous Phlegraean Fields are located alongside Vesuvius-Horeb. These are vast, burnt-out spaces, filled with small volcanoes, fumaroles and stratifications of lava.

The Bible: "And for many days we went about Mount Seir", Seir has been left without translation by the theologians, but if translated, then we get: Devil's Mountain. And in particular such a mountain is located beyond Lake Geneva, Diablereux—the Devil's Mountain.

The Bible: "Go over the brook ARNN" (*Deuteronomy 2:14*). In synodal translation: Arnon. But there is an Italian river Arno which exists to this day!

The Bible: "and went to Bashan" (*Deuteronomy 3:1*). The city of Basshan, or Vashan, is referred to constantly in the Bible. It is striking that the city of Basshan (Vasshan) is closely similar to Bassano—which exists in Lombardy to this day.

The Bible: "and the king of the Bashan came out against us... at Edrei" (*Deuteronomy 3:1*).

But Edrei exists to this day and in particular under this name, close to the mouth of the Po. The Po River, incidentally, often alled the Jordan—Eridanus—by Latin authors (see for example, Procopius).

The Bible: "And we took all his cities... sixty cities" (*Deuteronomy 3:3-4*). Actually, there were very many large cities in this area in the Middle Ages. Verona, Padua, Ferrara, Bologna...

The Bible: "For only Og the king of Basshan was left... behold his bedstead (here: grave) was a bedstead of iron; is it not in Rabbah?" (Deuteronomy 3:11) Here not only is Ravenna (Rabbah) named, but also

the famous tomb of Theodoric the Great, which is located in Ravenna! And so forth and so on.

Thus, everything points to the fact that part of the events described in the Bible, and in particular, the exodus of the Israelites led by Moses and the subsequent conquest of the "Promised Land" headed by Joshua, occurred not in Palestine, where there was not even one large town, but in the Balkans, in Italy and Switzerland. The city Sion has been located here to this day, and other "Biblical" cities as well.

Moses died on the campaign, and Joshua the son of Nun (Navin) continued his cause. And he killed thirty kings during the conquest of the Land of Israel, including the father of the Armenian king Shobach. The Armenian king had gathered a great army, but nothing was of any help to him, "Joshua smashed the forces of the Armenians".

How does it come to be that there are so many kings in Israel? And what was an Armenian king doing there? What did he lack in his native Armenia? It isn't necessary to ascribe to him that of which he didn't even dream. Joshua came to him to conquer the lands, descending toward the south via the shore of the Black Sea.

As regards the personalities of Moses and Joshua, the adherents of the new chronology think fully earnestly that they are generalized literary figures. The name Moses (MSHE) itself means Messiah, Redeemer, and Joshua, Yeoshua bin-Nun is Savior. By the way, other Biblical heroes also have names which correspond to their roles in history. Abraham is the Father of the People, Isaac is the Spreader of Letters, Jacob is the Follower of God, Aaron is the Enlightener... Complete and utter literature. The features and biographies of several real leaders of that same empire that was created in the Middle Ages are re-packaged as its heroes.

Until now we have been talking about individual details, names and titles in the Bible. The adherents of the new chronology (Anatoly Fomenko) have made a comparative analysis of it with the history pages of the Middle Ages, both real and imaginary, and have revealed surprising

parallels.

Here are some of them.

BIBLE.

After the conquest of the Promised Land by the Israelites and after the death of Joshua (*Judges 2:8*), those who rose up against God had to go to war with Moab (*Judges 3:12, 28–31*). At that time, those who rose up against God already had settled in a new place and founded a city.

MIDDLE AGES.

In the imaginary 7th century A.D., in precise coordination with the Bible, supposedly in 673 A.D., Moab attacks New Rome.

BIBLE.

"And the Lord strengthened Eglon the King of Moab against Israel... and went and defeated Israel; and they took possession of the city of palms (*Judges 3:12–13*). This name is practically identical with PALMIRA.

MIDDLE AGES

"Moab does not hesitate to attack Constantinople itself. In 673, a huge Arab fleet appeared outside Constantinople... For 5 years, the Arabs persevere in their attempts to seize the capital of the empire." At the same time the Arabs—Moab—captured the area where the legendary Palmyra is located.

BIBLE.

Israel is victorious over Moab: "And they killed at that time about ten thousand... So Moab was subdued that day under the hand of Israel" (*Judges 3:28-30*).

MIDDLE AGES

New Rome is victorious over Moab, supposedly in the 7th century A.D.: "Moab was forced to conclude a 30-year peace, in which connection

they pledged themselves even to pay out a small tribute to the Eastern Roman government".

BIBLE.

Abimelech is killed during the siege by him of the city of Thebez (*Judges 9*). He dies in a battle on a city street.

MIDDLE AGES

Pyrrhus dies during the siege of the city Argos. He dies in a battle on a city street.

BIBLE.

A woman—a resident of Thebez observed the battle from a tower window, which was besieged by Abimelech's forces (Judges 9:51-53). "Abimelech came to the tower, and fought against it... And a certain woman threw an upper millstone upon Abimelech's head and crushed his skull". (*Judges 9:53*). Abimelech was mortally wounded.

IMAGINARY MIDDLE AGES

An old woman resident "looked at the battle (from the window of a home) and, having seen that her son had entered combat with Pyrrhus... tore a tile from the roof and threw it with both hands at Pyrrhus. The tile struck him in the head beneath the helmet and broke a vertebra at the base of the neck". Mortally wounded, Pyrrhus falls from his horse.

BIBLE.

In all the Bible there is not one other hero military leader who was killed by a piece of stone thrown at him by a woman. In all of "ancient" Greek and Roman history there also is not one other military leader killed in that same way. In front of us we have one and the same event, as told by different authors in different languages.

BIBLE.

Although Abimelech is mortally wounded, he is still alive and "called hastily to the young man his armor-bearer, and said to him: "Draw your

sword and kill me, lest men say of me: "A woman killed him". And his young man thrust him through, and he died" (*Judges 9:54*).

IMAGINARY MIDDLE AGES

Although Pyrrhus is mortally wounded, he is still alive. A certain Zopyrus approached him, "Pyrrhus gave him a terrible look, so that Zopyrus was frightened; his hands trembled... but being full of alarm and confusion... it was only slowly and with difficulty that he severed the head". Thus does Plutarch describe the death of Pyrrhus.

BIBLE.

After the death of Abimelech, the battle stopped immediately (*Judges 9:55*).

IMAGINARY MIDDLE AGES After the death of Pyrrhus, the battle stopped immediately.

BIBLE.

Solomon is a great law-maker and sage. "So that Solomon's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt (Mitzrim). For he was wiser than all other men" (*I Kings 4:30-31*). The wisdom of Solomon and his activity as a law-maker is posed by the Bible on a level with similar characteristics of Moses. No one else is described by such words in the Bible.

IMAGINARY MIDDLE AGES

There are two famous law-makers, Justinian I and Diocletian. Justinian was the author of a widely known code of laws—the Justinian code, or the Mosaic laws, or the Code of Diocletian. Besides these duplicates—Diocletian and Justinian—none of the rulers in Roman history were regarded in such an exaggerated manner as great law-makers and sages.

BIBLE.

Solomon is considered the author of some Biblical texts. For example, the Proverbs.

IMAGINARY MIDDLE AGES

Justinian I is considered the author of well known literary works—The Novels, compiled in one collection supposedly near 534 A.D.

BIBLE.

Solomon is the only Biblical king with whose name the Bible connects the construction of the famous House of the Lord, that is, the Lord's Temple (*I Kings 6:1 and more*).

IMAGINARY MIDDLE AGES

Justinian I restores (or raises?) the well-known and magnificent Saint Sofia cathedral in New Rome, unique in Roman-Romean history.

BIBLE.

The Temple of the Lord is described in the Bible as an exceptionally magnificent structure. No other structure is described by the Bible with such admiration.

IMAGINARY MIDDLE AGES

The Temple of Saint Sofia is known as a grandiose and splendid structure. It is described by Procopius and other chroniclers. Preserved to this day, this temple is one of the greatest creations of ancient architecture. Its construction is considered the most prominent event in the architectural history of New Rome (supposedly of the 6-10th centuries A.D.).

But it does not follow, of course, that the temple of Saint Sofia, as we see it today, was built in the 6th century A.D. The legends of Justinian I, most likely, are reflections of significantly later real events—not earlier than the 10-11th centuries A.D. Suleiman, who ruled in Istanbul in the 16th century A.D., made the main contribution to the erection of this temple. Let us note, by the way, the practical identity of the names: SOLOMON and SOLIMAN (as they wrote the name SULEIMAN earlier).

BIBLE.

As a result of a war with Assyro-Babylonia, the famous temple of Solomon was completely destroyed and ransacked in Jerusalem. The Bible devotes much space to this plunder, describing in detail what was captured by Nebuzaradan and Nebuchadnezzar:

> "And he burned the house of the Lord... And the pillars of bronze that were in the house of the Lord, and the stands and the bronze sea that were in the house of the Lord, the Chaldeans broke in pieces, and carried away the bronze to Babylon: And they took away the pots, and the shovels, and the snuffers, and the dishes for incense and all the vessels of bronze used in the temple service: the firepans also, and the bowls. What was of gold the captain of the guard took away... and what was silver: As for the two pillars, the one sea, and the stands, which Solomon had made for the house of the Lord; the brass of all these vessels was without weight" (*II Kings 25:9, 13–16*).

IMAGINARY MIDDLE AGES.

In supposedly 663 A.D., the well-known pillage of Rome by Emperor Constantine II is described. "Constantine saw the roofs, shining with the gild of the bronze and sacrilegiously issued a command to dismantle these roofs and to load the valuable shards onto boats... Constance was in Rome for twelve days; this time... was enough for a most complete plunder of the city of all its... ancient bronze valuables".

BIBLE.

The well-known Biblical "Babylonian Captivity", which decisively concluded the history of the Judaic kingdom: The exile from Jerusalem came after the war with Nebuchadnezzar.

IMAGINARY MIDDLE AGES

The well-known "Avignon Captivity", which was called a "Babylonian Exile" in the Middle Ages. It decisively concludes the history of the Roman Empire of the 10–13th centuries A.D.

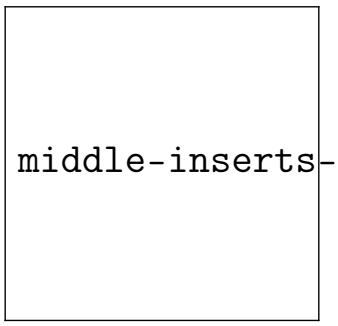


Figure 12.1

BIBLE.

The exile of the God-fearing people lasted 70 years according to the Bible (*II Chronicles 36:20–21*). This event is unique in Biblical history.

The "Avignon Exile" lasts exactly 70 years. This event is unique in the Western European chronicles and in the history of the papacy.

In the New Testament, as is known, there is little historical information, and therefore, we will not find in it evident parallels with the events and situation of the Middle Ages. It is all the more curious to compare the text of a Testament and the writings which accompany it with the works of those authors who lived a millennium after Jesus Christ, who died on the cross supposedly in the first century of the new era. What did the Babylonian princess and writer, Anna Comnena, who described the life of her father Alexius Comnenus in the composition "Alexsiad", know about him, for example?

The Christian Anna Comnena did not know anything about Jesus. In any case, she does not once mention him.

In order to understand how in general the medieval authors and cartographers represented the world to themselves after Christ, the researcher John Kirtland Wright analyzed maps of that time. They speak about the epoch of the creation of the New Testament often more vividly than many, many works.

If one is to judge by the maps, the notions mankind has about geography before the crusades is monstrous. World maps have a T-shaped form, the Earth is a flat circle, there naturally is no representation of the Earth's sphericity. Only after centuries did the church allow by its own decree representations of the Earth's sphericity to not be considered heretical. The civilized world still does not know anything about anyone named Ptolemy. The planets, the sun, the moon and the stars are considered not bodies, but divine substances, the movement of which is subject to God's plan. Eclipses are inflicted on the Earth—either on all of it, or on especially offensive territories. If the Lord wants, he can create a solar eclipse even in a full moon.

Troy and the seven wonders of the world are indicated on all maps. Among them is the Lighthouse of Alexandria, which not only is designated on the maps, but also is used actively in seafaring. That very

lighthouse, which is considered a creation of distant ancestors. The Colossus of Rhodes, the Roman Capitoline, the Statue of Bellerophon in Smyrna, the theater in Heracleum, the baths of Apollo in Tyana and Diana's temple in Ephesus are all depicted on the maps as contemporary medieval structures. The towers of Babylon and Carthage are denoted together. There are no mentions of the Egyptian pyramids. Only in the later Middle Ages did they begin to speak about them as about the famous storehouses of the Biblical Joseph.

The territory of Egypt is called Babylonia, and Cairo is Babylon. The crusaders, having been sent on the fourth crusade, ponder their destination - Alexandria or Babylon. Even a conception of the Mediterranean Sea does not exist yet; such a name is nowhere to be found, and its dimensions have been exaggerated, at a minimum, by three times.

Europe's distortions also are monstrous. Okay, at least Europe itself is on the maps. London, true, is called New Troy. However, there is no place for Russia, for example, on the earth—just after Armenia on the maps of Beatus of Osma, which go back to 1203, the ocean begins. By the way, it is known that even in the 18th century in "Geography" published by Peter the Great, there is no place found for Russia. There is no such name on the map.

In the center of Europe, on the Danube, live savages—their homes are made from reeds, the faces are awful, and on the maps they are depicted as Pygmies who fight with cranes (on the Hieronymus map supposedly of 1150). In Sweden, in Uppsala, in the middle of the 12th century there stands a pagan temple in which human sacrifices take place (according to a description of one of the most competent specialists on the European North, Adam Bremsky). The Vikings, the immediate neighbors of Germany, are involved with piracy and cannibalism. "And it will not enter the father's head to spare his son or the brother a brother, but the daughter is satisfied, gobbling down the cooked flesh of her own mother!"

Jerusalem is the center of the Earth, according to the Bible. The

Temple of Solomon is depicted on all maps of the city where now the mosque of Omar rises, a millennium after its "destruction"!

On the plan of Jerusalem from the anonymous composition, "Deeds of the Francs who Captured Jerusalem" ("Situs Jerusalem") the temple itself recalls Saint Sophia in form. Five gates are indicated—Saint Stephen's, Jehoshaphat, Unnamed, Zion and David, and the plan is circular, although Palestinian Jerusalem had the shape of a rectangle.

Among the churches of Constantinople are named the churches of Saint Sergius and Saint Bacchus. As we already have noted, the sot Bacchus was a saint until the Scaligerian creators of history sent him into the distant past to be a pagan deity.

De Clari, the author of the accounts of the crusades, describes a luxurious hippodrome in Constantinople. A quadriga from this hippodrome stands to this day next to the cathedral of Saint Mark in Venice. The hippodrome in Constantinople was used for massive spectacles and executions, although an execution is also a spectacle. Whether or not it is about this execution, which is well seen from the territory of the Galatians on the opposite shore of the Golden Horn Bay, the apostle Paul writes in his well known epistle to the Galatians:

> "O foolish Galatians! Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?"

But these "foolish Galatians", according to the traditional history, never lived in Palestine.

Pontius Pilate used the hippodrome in Jerusalem for executions and spectacles. But just where any such hippodrome is on the maps of Jerusalem, no one knows.

Let us recall how accurately and thoroughly Josephus Flavius describes the geography of Palestine, and, in particular, the Dead Sea. One can use this description even for today's tourists who are making trips around Israel. However, what do they record for us about the Dead Sea in the

medieval maps? That the Tigris and Euphrates flow into it, and that the Dead Sea is larger than the Indian Ocean. When Flavius called it an asphalt lake he was much closer to the truth.

But this means that they still had not read Flavius in the 12th century, although the opinion was widespread that all medieval religious publications contained, besides the Bible, his works as an ancient author. They had not read Flavius because his writings did not yet exist. He wrote in the 15th century, when they already had succeeded in learning the geography of Palestine,

Let us return, however, to Europe. There is no Po river on the map, but there is the Eridanus (Jordan) river, which is found in Cisalpine Gaul, descriptions of which coincide in an astonishing manner with the Biblical descriptions of Galilee. And even the names Gaul-Galilee (Gallia-Galilaia) are very close.

Here it is appropriate to say several words about the authority of the written sources in the Middle Ages. If some author were writing about something as about the truth, many began to quote him without discussion. And if he accidentally wrote in the word Gallia a superfluous letter, this spelling became legitimate, An example: the ancient writer Commodion of the 3-4-5th centuries (an astonishing dispersal in datings!) lived, according to some sources, in Gaul, and according to others—in Galilee.

The notion of the "Byzantine Empire" does not exist in general. For the whole world it is simply Greece, and the emperors are called emperors of Constantinople. For the Greeks, this is Romania.

The Greeks call their own city only Czarigrad or Byzantium. Constantinople is the name for it used by foreigners.

Who are such Greeks for the Latins, that is those, who practice the faith according to Roman law (Catholics)? "The Greeks are traitors and murders; loyalty is alien to them, and they are worse than Jews. The Greeks are the enemies of the Lord" (**Robert de Clari**. The Chronicle

The Conquest of Constantinople. Here it is—the religious justification of the crusade of the Latin crusaders to Constantinople. But you see, an attack on the city is considered a deadly sin. Supposedly according to a decree of the Council of Narbonne in the year of the great schism of 4, it was decided to consider an attack on Constantinople as the shedding of the blood of Christ himself. Pay attention: it is not Jerusalem, but Constantinople!

Constantinople is in general Christ's city. Here is a mass of holy relics, the medieval authors think, Among them are the vivifying cross, the tip of the spear that pierced Christ, the blood of the Son of God, the nails, the shroud with the image of Christ's face (burnt), the marble pillar to which Jesus was tied before punishment, the crown of thorns, the head of "our monsignor John the Baptist". So wrote de Clari, who thought, as a true Frank, of John as his own saint, and not as an alien.

p255.png

Figure 12.2: Venetian doge Dandalo and Saint Mark with book.

De Clari has one more riddle, He for some reason calls Saint Sophia temple the "Sainte Souphie monastery (note, not Sophie)". And he adds that, in French, it is Saint Trinity. He is of the opinion that the Greeks have no notion of Saint Trinity.

If one is to consider that in Revelation astrological motifs are used (and such a point of view is shared today by many traditional historians), then it is possible to date this to the Middle Ages with an even greater degree of probability. You see, Anna Comnena authoritatively reports that astrological research began only in the 12th century (at least, in Greece). She refers to a certain Alexandrian who worked in the Byzantine court who was banished to the island of Rodosto in the Sea of Marmora. There he continued his astrological and astronomical investigations according to a commission of the emperor, Alexius Comnenus.

A curious trait for the epoch's characteristics.

The well-known traveler Benjamin of Tudela, having visited Asia, reports about "the Prince of the Babylonian Exile", a descendant of the Israelite King David. His authority had spread to all the Jews of the Orient—Shinar, Persia, Khorasan, Sheba, Diyar Kalach, Aram Naharaim, the mountains of Ararat, to the country of the Alans, and also to the land of Siberia (just so).

This means the Babylonian Exile still existed, and in particular under this name. One needs to suppose that Benjamin of Tudela, himself a Jew, was acquainted with the Torah and the time when the "real" Babylonian Exile took place.

That the Middle Ages earlier was a time of evangelical explosion is a widely known fact. Many "ancient" relics were registered in the Roman churches in the inventory lists, including too the famous manger of Bethlehem at the Roman basilica of Santa Maria Maggiore. Not in Bethlehem, but in Italy! Just what do they show the pilgrims and tourists in Bethlehem today? God only knows.

The main European center of the cult of the Virgin Mary was located, and is located to this day, in Loreto (Italy), which is in the territory of Cisalpine Gaul (that is, Galilee.) According to the church version, Mary's house was carried by angels through the air from Nazareth in 1295! One had to get the angels to explain just how the Virgin Mary's house ended up in Italy in the Middle Ages. By the way, the Roman popes regularly congratulated the Italians on each anniversary of this miracle.

There has remained from the Virgin Mary in Israel, very likely, only the spring outside of Jerusalem from which, according to tradition, the Blessed Virgin drank. But now a board is fastened over it with the matter-of-fact inscription: "The water is undrinkable".

Thus, one needs to recognize that there are no real historic events in the pages of the Bible. There are not even any signs of antiquity. Only imaginary reflections of medieval reality!

Which, as we have already said, were being continually edited.

The first complete printed Bible in English appeared in 1537. They published it for the first time in 1580-81 in the Orthodox eastern world—the so-called Ostrozhsky Bible. (Anton Kartashev *Outlines of Russian Church History Volume 1*). Only in 1821 was the "Bible of Greek Text" printed for the first time (ibid).

However, the appearance of printed editions of the Book of Books did not mean that its editing was over. This continued even in the 19th century! True, this was with one difference: earlier they brought the New Testament into line with the Old; now they adapted the Old to antiquity. The point is that the former editors displayed excessive eagerness and filled the Old Testament with Christian words and notions. That is with those which, according to legend, were able to appear only centuries after the Judaic canon, It was necessary to remove them. Otherwise, the Old Testament looked like a contemporary of the New, which it was in any event.

Here are the facts.

In a comparison of the Ostrozhsky Bible with a contemporary synodal translation of the Old Testament, it is clear that such especially Christian notions were used as altar, icon case, icons and iconostas. In the Ostrozhsky, the Temple of Solomon itself is called a church!

The translation had to be re-done:

> "And he built on the rear side of the temple... a wall, and he covered the walls and the ceilings with cedar boards, and he built an inner sanctuary for the Holy of Holies... In the inner sanctuary itself, within the temple, he prepared to set there the ark of the covenant of the Lord (in the Ostrozhsky there is an icon case for keeping the especially revered icons)" (*I Kings 6:16-20, 6:23*).

There are no longer an altar and icons. And Solomon's temple is no longer a church. Everything looks solid and respectable, congruent with

the legend.

It must be emphasized that the editors of various branches of Christianity also edited the books of the Bible differently, and they included or did not include these in their canons. For example, the Maccabean books of the Old Testament were not included in the Judaic and Orthodox canons, but are recognized by the Western church. So, there are lines about the victories of the Romans in Spain (I Maccabees, 8:3), which appeared on the map of Europe only in the second half of the 16th century.

In the same period as the book of Maccabees, there is Demetrius, who opposes Juda; a defense alliance of the Jews with the Romans is described precisely the same as the annalistic alliance of the Russian princes with Czarigrad! (ibid., 21-30).

Changes in the religious books are on-going even in our days. True, they do not concern the canons, but only because in contrast to the Middle Ages, when the canons just were being created and affirmed, it would be an upheaval of the fundamentals of the faith.

There are two more important questions connected with the Bible.

The compilation of the Old Testament in its full scope (in particular in the Middle Ages) was, in our view, an appropriate event. The conditions which were inimical to the Jews demanded it. It was found expedient to rally those who remained faithful to the old monotheism. It was necessary again to demonstrate the inviolability of the union with the Most High. To prescribe all the rules of behavior in detail. To remember the prohibitions and commandments, the observance of which only was able to save the monotheists from the deadly sin of falling away from the faith of the fathers.

The enemies of Judaism note, as they express themselves, the “cruel and merciless nature of the Judaic God”. He assails the “chosen people” with all sorts of penalties. He is ready continually to erase them from the face of the Earth, as he erased Sodom and Gomorrah. Moses restrains

Him with difficulty from the most severe of measures.

One can consider such a relationship to the "chosen" as logical and righteous only if the goal of the Scripture is to strengthen the spirit of the vacillators and to show graphically what can happen with those who change the tradition. And therefore, a just and good Lord, who has created this beautiful world, grows embittered and is constantly indignant, remaining at arm's length from restoring his erstwhile union with the Jews.

But just how was the Old Testament able to appear in the contemporary Christian canon? And why in the New Testament are there so many references to the Old if the Christians were struggling with Judaism? At that, every reference is evidence of the fact that Christians considered the Old Testament an ancient holy book.

The new religion needed ancient roots. No one would have perceived a just-born Jesus Christianity as an entirely new doctrine. People do not change their beliefs like their clothes. Every time religious trends are born, decades are needed, and even centuries to involve a sufficient number of followers in the sphere of its influence. But this happens much more quickly if the new doctrine is tightly connected with an old, habitual one. At the initial stage it was necessary to convince the newly converted of its antiquity and continuity. Therefore, the Old Testament also was included in the modern Bible; hence also numerous references in the New Testament to the Old Testament "prophecies" of the coming of Jesus Christ.

For the sake of objectivity it is necessary to say that Christians were not only convinced of, but even introduced their own dogma, And not by swords alone. Christianity has used bribery. As an inducement to conversion to the new religion by former Jews, they bestowed full rights, permitting them to live where they wanted and to work in any branch of the economy and culture. However, this happened only when the doctrine of Jesus Christ had won a complete victory.

This happened only at the end of the 16th century. In particular,

when the contemporary canon of the Bible was canonized during the Council of Trent by the Roman-Catholic Church. In the West, the chronological schema of Joseph Scaliger (himself a former Jew) had already appeared, according to which there had existed a break in time of centuries between Judaic Biblical tradition and Christianity. In that way it was sought to minimize the mutual antipathy of Judaism for Christianity, and vice versa, The Judaic canon became integral part of the Christian Bible.

The role of the Council of Trent in general was a huge one. This is confirmed by a number of facts which also are recognized by traditional history. Before it, no complete Christian Bibles had been published, not only in Latin, but also in the Greek and Church- Slavonic languages. Those several manuscripts that are dated with a time before the Council were found only in the 19–20th centuries and have already been tied to the Scaliger chronology, precluding, in our view, the accuracy of their dating.

The Bible was, is and always will be a sacred book. But it is not, and cannot be, a source of reliable historic information.

13. That to Which our Ancestors Prayed

CHAPTER THIRTEEN

The followers of every religion that exists in the world are convinced not only of the truth of their faith, but also of the fact that this faith is unique. We won't argue with their views. We act with respect toward all faiths which are based on the love of fellow-man and kindness, on principles which help living in the world and harmony with those around us. But one would wish to make several observations here as regards originality.

They all boil down to the fact that there are no religions, and never have been any, which are not similar to each other. And the Judaic monotheism of the Middle Ages, about which we have been speaking in our book, appeared neither suddenly nor in a vacuum, By the highest standards, it was the result of the successive development of many predecessor faiths. That is, it was not an anomaly in the history of mankind. There is nothing accidental in the spiritual development of people.

Let us investigate then, what it was to which our ancestors prayed before the appearance of contemporary monotheism. What kind of precursors of this were there? It is possible to arrive at some idea of this by analyzing today's religious rites and rituals. They are extraordinarily expressive and have preserved pre- monotheistic features so clearly that specialists unhesitatingly define their ancient pagan origin. The whole question consists of how ancient they are. Here we have principal

disagreements with the specialist adherents of traditional history.

Let us examine even such a well known feature of Judaism as circumcision. The deepest religious and mystical significance is imparted to this. It is a sign of the union of the chosen people with the Most High. The Jews think that Adam was created as a perfect human and was circumcised. But after the expulsion from paradise, the foreskin appeared in his descendants as a sign of the imperfection of human nature. And only a long time later did God order Abraham, regarded by all Jews as their forefather, to perform circumcision on himself and all the men of his home.

The Most High commanded: "This is My covenant which you shall keep between Me and you and you and your descendants after you: Every male among you shall be circumcised" (*Genesis, 17:10*).

Abraham completed the rite himself and compelled all the male members of his clan to complete it, including the oldest son, Ishmael, from whom, in accordance with the Koran, the Moslems carry out their tradition of circumcision. But Abraham already had circumcised the younger son, Itzhak, according to the covenant, on the eighth day after birth.

Since then, in strict accordance with the covenants, the Jews circumcise all the infants of the male sex on the eighth day of life. In the symbolism of the Torah the number eight designates the spiritual world which is superior to the earthly world. A boy who is circumcised on the eighth day gains control over natural instincts with the help of the spiritual beginning. Moreover, as it says in the Talmud: "At the second of circumcision, the Angel of Jehovah comes to the circumcised infant and will stay with him until death itself".

The Moslems, who also consider Abraham as their forefather, have no firm rules for removal of the foreskin. With them, circumcision is not dogma, but only a traditional custom (the Sonnat.) Therefore, the Turks complete the rite on children 8–13 years old, the Persians on 3–4-year-olds, the Malaysians on 10–18- year-olds, urban Arabs in the

5–6th year, and rural in the 12–14th year. What is circumcised from the Moslems is buried in the earth as a symbol of the fact that we originated from the earth and we return there.

So it is with the adherents to Islam today. There are serious grounds to think that there were times when burial of the circumcised foreskin had a completely different meaning. But more will be said about that.

According to the Jews, God chose them out from the overall mass of people, and marked them with this, His own special, Divine sign. Thereby He showed to the rest of mankind that they were endowed with special functions and a special mission in life. They are the bearers of God's word, of the revelations and covenants of the Most High. At the same time, the Jews think that the quality of being chosen is connected with a whole series of limitations, prohibitions, and the most severe rules of behavior which touch on all aspects of life. These rules are united by the notion of "kashrut". Not for nothing is the proverb popular among pious Jews: "It is hard to be a Jew". Really, it is not easy to observe all the rules.

However, the mission to be a Jew is still honorable! A non- Jew would have to endeavor very, very hard to get into the ranks of the chosen. There is not supposed to be a mass conversion to Judaism. Jews at all times have been left in an insignificant, at times, almost disappearing minority, but even so it is expected that the chosen people should live. Otherwise, the notion itself of the quality of being chosen loses its purpose.

Thus, a strongly pronounced closed, caste mentality is peculiar to Judaism. This is its ancestral feature, just as integral and ineradicable as the genetic peculiarity of each of us.

The Moslems, on the other hand, are convinced that they have been recognized not only to carry God's revelation to all ends of the planet, but also to multiply the ranks of the circumcised. The process ends only when not one man is left on earth with a foreskin.

Christianity, as is known, does not recognize circumcision. However, the fact that according to the New Testament, Jesus Christ was circumcised, demanded explanations of the church fathers. As a result, the following rationalization arose: The Lord, Creator of the law, had accepted circumcision, being an example of how people are supposed to fulfill meticulously divine institutions. The Lord accepted circumcision so that no one afterwards could doubt that He was a true Man, and not a wearer of spectral flesh as some heretics (Docetes) taught. In the New Testament, the rite of circumcision gave way to the sacrament of Baptism, which it typified (*Colossians 2:11–12*).

Together with circumcision, which was accepted by the Lord as a sign of God's covenant with the people, He received also the name of Jesus (Savior) as a seal of His devotion to the cause of saving the world (*Matthew 1:21*; *Matthew 16:7*; *Mark 9:38-39*; *Luke 10:17*; *Acts 3:6*; *Acts 3:16*; *Philippians 2:9-10*). These two events, which were performed at the very start of the earthly life of the Savior, remind Christians that they entered into the New Testament with God and "were circumcised with a circumcision made without hands, by putting off the body of flesh in the circumcision of Christ" (*Colossians 2:11*).

This is the opinion of the believers.

And there is an everyday point of view. In contemporary society the belief is widespread that circumcision serves as a means of male hygiene. Moslems, in particular, are convinced that this procedure improves health and beneficially influences the intellectual capabilities of men.

A purely sexual explanation also exists. For men who have undergone circumcision, indefatigability in love and the ability to give women the greatest pleasure is imputed.

Such an opinion has spread not only among Jews and Moslems. Whatever they have said about the uniqueness of circumcision, we encounter this ritual in all parts of the world–in Australia, Polynesia, Africa, America and the Malay Archipelago. One can say without

exaggeration that it is panhuman.

They carry through the most diverse operations with the phallus. They cut it from below along the whole length, pierce through from top to bottom or from one side to the other, put rings on it, and keep it in special sheaths... Never have so many contrivances which border on sadism been connected with any human body part as with this one.

The reason underlying both circumcision and similar manipulations is found in the fact that, in a definite period of human history, the cult of the phallus flourished everywhere. The ancestors venerated the male genital organ in particular. Echoes of that distant pagan period live to this day.

We shall explain briefly why such a cult existed and why it gave birth to the rite of circumcision.

At the foundation of all agrarian religious ideas of antiquity, and in some places even in our time, lies the worship of fertility. It finds its reflection in many both vanished and surviving rites and rituals.

Their beliefs inevitably changed with the transition of our ancestors from hunting to organized animal husbandry and farming. Before, everything depended on the hunter's success, and the gods, to whom they prayed and brought sacrifices, granted them this in particular. These were forest spirits, unseen masters of everything living, of the plains and the mountains, the gods of fire and the hunt. Usually they brought them parts or whole animals as a sacrifice, although, if they were not successful for a long time, they then resorted also to human sacrifice. They often selected a victim from among themselves in order to simultaneously decrease the number of hungry in the family or clan.

The dependence of man on luck was reduced abruptly with the transition to settled animal husbandry and farming. People ceased being dependent on "the gods of the animals" and therefore, ceased bringing them tribute. Instead of the old gods, new ones appeared, on whom depended the harvest and the offspring of the cattle. The cults of the

sun, rain and fertility moved into first place in all faiths.

It is well known that in practically all agrarian cultures of Europe and Asia, the main god was the Sun, and bad weather was considered a manifestation of the rage of the gods.

But this is only one part of the mythology. There also is another, which included the gods of fertility. In comparison with the first, this has been studied poorly, and the Puritanism peculiar to Eurasian civilization of the 18–20th centuries has been the reason. We have been brought up in such a way that it even provokes uneasiness for us sometimes to discuss the sexually religious notions of our ancestors.

Indeed, how is one to speak about the veneration of sex organs? And after all, in particular, the ancestors saw in them both the means and the symbol of fertility. Whether we want to or not, we must recognize that this cult in particular exerted tremendous influence on the development of modern civilization. But mankind prefers to remember this as rarely as possible.

Our ancestors did not consider sex as a "sordid" business. The other way round, they considered it a pure pursuit and pleasing to the gods. They organized games, processions and festivals in honor of it. On holidays, in contrast to us, they did not carry flags and banners, but something completely different.

- In "ancient" Greece during the holiday of Bacchus, the "Canephor" virgins carried a representation of a phallus, which was decorated with flowers.
- Saint Foutin, a follower of Priapus, enjoyed great respect in Provance, Languedoc, and Lyons. The power to endow fertility was ascribed to Saint Foutin. According to the ritual, they carried images of weakened or ill sexual members to him. A statue of him had the appearance of a huge phallic branch.
- Saint Augustine witnessed how in Carthage during a holiday procession they carried in an amazingly beautiful chariot a model of

a phallus which the women decorated with garlands of flowers.

- The "tau" was a symbol of Osiris, and the "van" of Isis—as the Egyptians called the male and female sex organs.
- Yarilo is an Eastern European deity, connected with a pagan Sun cult. A straw man of Yarilo with an enormous protruding phallus was made during ceremonies.

Incidentally, in modern Russia, and even in other countries, where people profess Orthodoxy, a rich Easter bread cake is baked during Easter of an elongated cylindrical shape which stands erect. A glaze the color of a man's sperm is poured over it and it is surrounded with cooked chicken eggs which are decorated, as a rule, in dark brown tones. All this is considered a truly Christian Orthodox custom, and a priest blesses the Easter cake after public worship in honor of Easter.

- The Vikings considered the pole as a phallic symbol, which fertilized Mother Earth. The descendants of the Vikings sing and dance in a ring and drink beer around this pole to this day.
- The peoples of the Far North have huge walrus penises standing erect over the tombs of shamans, and one can always determine from them whether a grave is that of a sorcerer or of an ordinary individual.
- The Koreans called the phallic spirit Pooghyn, and in sanctuaries devoted to him, they have hung a phallus made of wood on the wall. Despite official prohibition, the cult persisted into the beginning of the 20th century.
- In Japan in a number of places to this day, especially in a village, festivals are held in honor of the phallus. They carry images and models of the sex organ along the streets of the settlements on special litters; women do honor to them, trying to touch them lightly as sources which help in the birth of progeny.

It is important to emphasize that these holidays are not of a frivolous or vulgar nature. They are not to stir up the crowd's base instincts,

inflame lust, or provoke sexual orgies. They are much more serious and significant.

Without fertility, people have no offspring, no harvest in the fields or increase of cattle. There is no life. Therefore, they also worship the phallus. Thus the plow, which loosens Mother Earth, also embodies for them the impregnating penis. And the Sun fertilized the earth with its radiance. It sent hot rays and the plants absorbed them and bloomed in order afterwards to bear fruit. So the ancestors thought.

Traces of the cult of the fertilizing sun have remained in the languages of peoples. The word "Zion" is connected not only with "to shine", but also with "son", paralleling the astonishing similarity of the words "sun" and "son" in the English language. There are serious grounds to think that the word "Christ" had the same meaning as "Zion", only in another language, and "Jesus Christ" is something like "messenger of the world".

The phallus did not only carry out its primary tasks in the notions of the ancestors. The Arabic traveler, Ibn Fadlan, for example, reported on it. He noted that many Bashkir men wore wooden amulets around the neck in the form of a phallus as a sign of manhood. They put similar, but smaller amulets on the children as a means of protection from evil around them.

Worship of the phallus also was expressed in the wearing of covers which protected it. This custom is noted in dozens of places, but most of all in the Mediterranean—Egypt, Greece, and Asia Minor. Thus, for example, a penis sheath figures among the emblems of the Egyptian pharaohs.

The phallus occupied a special place in sacrifice. The male sexual implements were valued significantly higher as an offering to the gods than any others.

It is clear that they did not cut off their own penises at the beginning. Enemies were doomed to this fate. Even now in Africa there are tribes where such a custom flourishes. So that they recognize a lad as a warrior

and a marriageable young man, he is supposed to bring to his chosen one an enemy's severed penis, which the marriageable girl cooks and eats. She in the literal sense imbibes the "fertility" of this part of the body.

In the official history of "ancient" Egypt we read:

> "In the enumeration of trophies obtained by Egyptian soldiers in Libya in the 13th century B.C., 13,320 penises are mentioned".

They were buried in the floor. Thus fertility was boosted.

Simultaneously, as the researchers note, especially practical problems also were resolved. This procedure became a substitute for murder of military prisoners during slavery and other forms of bondage.

Emasculation has been brought to us in a multitude of histories and legends. It is characteristic for the cults of Isis and Osiris, Adonis, Tammuz and Dionysius. The cult of the mother goddess Cybele and Attis is based on it. The traditional scholarship relates it to the 8th century B.C. and describes the homeland of this cult as the semi-mythical country of Phrygia in Asia Minor.

In this cult, the god Attis, Cybele's lover, a god who died and was resurrected, according to the myth, was forced to emasculate himself, becoming a prototype for the priests of the goddess Cybele, who were eunuchs. Cybele, being the reason of the castration and the death of Attis, raises him from the dead herself. The priests of this cult, after self-emasculation, threw their phalli into the face of the cruel goddess. It is reported that many citizens followed the example of the priests.

It occurs to us that this fact is evidence again about one aspect of castration as a socially religious phenomenon. At a definite stage, emasculation became a method of keeping people from everything that was considered vile, sordid, and repulsive from the perspective of elevated concepts of the heavens and spirituality. With this idea at their root, cults came into being in which the notion "purification" was paramount.

We will discuss this in greater detail further.

Right now we shall note that over time the eunuch came to be recognized as the most suitable figure to be an executive of state affairs at all levels, even at the very highest. Having undergone "purification," nothing distracted him from business. It was impossible to entice him with sexual pleasures. He was not worried about posterity, about the accumulation of riches for his children and grandchildren, inasmuch as he could have none. Physically and mentally traumatized, the eunuch found meaningful purpose in life only in work for the welfare of those he served. And the higher up the ladder of power he climbed, the more grimly he identified with the people whose fortunes he managed. He, as it were, took revenge on the mass of normal, common people for his own mutilation. And this only promoted the consolidation of power and accumulation of riches of his masters. The eunuch was considered a very valuable functionary.

The eminence of the eunuchs occurred when the institution of fatherhood was firmly established. There is nothing at variance with this.

It is no secret to anyone that in societies which are based on hunting and fishing, the notion of individual paternity was practically unknown. The same as with monkeys—the highest primates: the producers of descendants were the collective tribal colony. The modern question "who's child is this" didn't concern anyone; fathers participated in bringing up children only indirectly and collectively.

Vestiges of such a relationship to marriage are met to this day in the peoples of the Far North and in African tribes. There, sex with one of the women, even married, can be offered to a guest as a sign of respect, as too the other attributes of hospitality.

Only in the transition to farming, whose fruits allow a family to live apart from the clan, does the question of familial property and paternity acquire topicality. The accumulation of knowledge about the family and fertility on the one hand, and the break-up of the tribal order on the

other, enables this to a great extent.

As soon as the self-perception of "my child, my family" appeared in men, the institution of inheritance was conceived and, as a consequence of it, the clear-cut definition of who is a father and who is an uncle. At the same time, in the notion of the ancestors, the woman is turned into a baby-making machine, having no rights to her children. She becomes like the earth, which yields the harvest. The earth does not have any right to the harvest, correct? The farmer who plowed the field and threw the seed onto it takes it.

Many peoples and nationalities of Asia and Africa have maintained such a relationship to women even up to the present time. It has become stronger in a somewhat changed form in Islam.

As a result, besides the eunuchs, there arises their opposite in society—the polygamists. It is necessary for someone to create descendants! Among the super fathers mainly are the heads of clans, the landed feudal lords. They can allow themselves to keep a harem, a multitude of children and harem guards—the eunuchs. At the same time, a symbiosis of the opposite poles of sexuality—the sexless eunuchs and the polygamists—is taking shape. People who live under the same roof, as a rule, become familiars, and in particular this well-known psychological phenomenon, in this instance, the intimacy of the overlord and the eunuch, enable the colossal influence of the emasculated on the government of state affairs.

Professor Authour's names? Shih-Shan Henry Tsai (Fulbright College, USA) in the article, "Impotent Power: Eunuchs in China" (2002) shows that practically all supreme authority in ancient China was concentrated in the hands of the eunuchs. Heirs to the throne grew up in the company of eunuch youths who also became their best friends and advisors. Those castrated received the highest posts in the taxation institutions, the court. But mainly—in religious structures.

This took place not only in China. There are references in the Byzantine chronicles that some posts in the religious and state hierarchy were given only to the castrated.

Their influence was huge. They advanced a multitude of ideas which were assimilated later on by a majority of religions: self- denial, self-torture, prophecy, chastity and the cult of virginity. They introduced to medieval society asceticism and martyrdom, created other sects or castes of "the holy" which were closed for all others, that is of "pure" people.

In particular then sex for the first time is declared "a sordid business". The Latin word casta, or katar in Greek, means "pure." Let us recall the well-known notion "catharsis", which has stayed since that time in all European languages and which means "spiritual purification". Caste originally meant a closed sect of those purified of sexual sin. An emasculated man who is in power inevitably advocated the denial of the sexual, which is expressed through the notion of "sordid" in intimate relations.

The mechanism of this process is shown graphically in the literary subjects of the Middle Ages. One of them is set forth in the novel, "Historia C'alamitatum" of Pierre Abelard (traditionally 1079-1142, most likely, significantly later.) The classical French theologian, to whom they ascribe the concept of the Holy Trinity, describes his own emasculation. It is said that the uncle of Pierre's lover hired robbers for the completion of this operation. The uncle took revenge for the desecrated honor of a niece.

The author says that he lost masculine value and had to go into a monastery. The phrase itself, "masculine value", which means phallus, the deprivation of which debars a man from normal life, reports well to us the atmosphere of those years. Eunuchs are not men, they do not have "value", and they do not belong to society any longer. They have one road—to serve God, to think about the spiritual. Only there can they be useful to people. True, the monks, judging by the novel, were not distinguished either by piety or by strict behavior. But these are just details already, reliably concealed by monastery walls.

The conclusion offers itself that the monastery, a place where people of the same sex live together, was conceived originally as a community

of eunuchs. Not only the literary subjects are evidence of this, but also all the outward monastic trappings which traditionally are considered Christian. The shapeless garment with a hood tied with rope, the humble stare of the ascetic at the ground and many other things—all this has come from the society of the castrated and had no relationship to learning about Jesus Christ.

Castration, especially in Europe, where it was widespread to the greatest degree, played another role, too.

Here is what Patrick Barbier writes in the book, "The World of Castrati".

> "...the whole of medieval Europe was concerned to a greater or lesser degree with the phenomenon of castration. It was still used in various places to torture prisoners and also to punish men who had committed crimes and rape [sic]. The medical profession, too, did not hesitate to use it, mistakenly as a rule, to cure or prevent certain illnesses such as leprosy, madness, epilepsy, hydrocele, gout and various inflammatory conditions. For a long time also it was claimed as a cure for hernia. This was one of the many pretexts put forward by Italian families in order to justify the operation during the golden age of castrato singers. In France castration remained very common, although it was not used for the same musical purpose. Statistics drawn up in 1676 by the Societe Royale de Medecine mentioned more than five hundred cases of boys castrated because of hernia in the single diocese of Saint Papoul near Carcassonne. [Like circumcision for "redundant prepuce and phimosis"!]

This phenomenon was practiced especially often in the south of Europe, where they castrated children with beautiful voices for singing needs all the way until the 18th century.

Castration took on a popular character in a definite period of Mediterranean history, and castration of prisoners of war became in general a common affair.

In *Historical Atlas of the Crusaders* by **Angus Konstam** there happens to be a portrayal of an obscure scene taken from a mediaeval French manuscript. The author cites the picture of the slaughter after the capture of Antioch by the crusaders. In the drawing it is seen perfectly that the hangman is castrating suspended, already lifeless bodies, and an uncastrated corpse awaits its turn on the floor. Does this scene have a relationship to Christianity as we know it? Of course not.

A second interesting detail in this drawing: All of the living are beardless, and all of the dead are bearded. Traditional history ascribed the origin of the habit of shaving to the "ancient" Romans. One can take to court and accuse of sadism those who wrote this. Shaving with a bronze, rapidly dulling razor can be only one of the types of torture, especially under field conditions. If one is to assume that the castrati themselves, on whom hairs simply do not grow on the face, are involved in the castration (in the drawing), then the picture takes on a completely different meaning: the priests of the cult, the castrati, are cutting off the phalli for religious reasons, most likely, as already has been said, for burying in the ground. We note that the outer trappings in the picture are purely mediaeval. So just when was the cult of the phallus?

According to historical measurements, it did not last long— until it satisfied society with the castrated. Simultaneously, the circle of eunuchs gathered strength and power.

A complex situation had taken shape. The castrati are the highest stratum in the hierarchy of bureaucrats—practically kept aloof of the immediate government of state affairs, while bringing to a logical limit the notions "pure" and "sordid". But society was not able to live without government, and therefore, their helpers took complete authority into their own hands. At the same time, they were not castrated. That is, they did not have the sign of belonging to the supreme leadership.

Here then, in our opinion, the special distinction—circumcision, appeared in them. They performed a symbolic castration. Being deprived of the foreskin, they supposedly gave God a sign that, finally, they are

being castrated in reality. They were concluding a deal with the heavens! Sigmund Freud held that very same opinion. He wrote: "Circumcision is a symbolical substitute of castration..." **Sigmund Freud**, *Moses and Monotheism*). Circumcision, thus, became an agreement with God, a "union of the word." And only the chosen concluded it. In Egypt circumcision was used for ritual purposes only by the pharaohs and priests. For all other categories of the population, it was most strictly forbidden. The fact is extremely important and significant, identical to non- acceptance by the Jews of mass circumcision. It also speaks directly in the Old Testament about union with God through circumcision.

However, no one hurried to be emasculated, that is to carry out the agreement. In distinction from castrati, circumcised officials were interested vitally that the privileges and predominant places in society won by them passed by inheritance to their descendants. They were normal people and wished their children and grandchildren a well-to-do life. Thus everything gradually fit into place. The castrati inevitably were supposed to leave the arena of history. And also inevitably the time arrived when the descendants of those who were circumcised first took their places. It has remained and has been used as evidence of ancient membership in the chosen ones.

The procedure of circumcision itself was repeated precisely and it repeats the procedure of castration in Jews. Let us explain what is going on. Circumcision is safe at any age, but castration is not. From the point of view of modern medicine, castration of an eight-day-old child is the safest. In the first weeks after birth, his organism is developing actively a large quantity of antibodies and antibiotics, which help to heal the consequences of the birth crisis. Castration in this period sharply lowers the risk of serious consequences and especially of a lethal outcome.

This is why the Jews circumcise children in particular on the eighth day. We see a clear sign in it of a bloody tradition which has gone out of existence.

But let us return to the spiritual legacy of the castrati. Under their

influence, under the effects of the ideas of "pure" and "sordid" the belief arose that for the perception of the loftiest ideas, it is necessary "to tame the flesh". But not any longer with the aid of a knife or scissors, but with other more merciful methods.

This idea has received the widest distribution in all the countries of the world. The history of religions has preserved thousands of cases when people starved themselves until hallucinations appeared and they began to "communicate" with heaven. Others sat for weeks on poles, remaining aloof of everything earthly. The third ordered locking themselves in caves, in tombs, and in graves in order to touch lightly in life the world beyond. Hundreds went into the deserts, to the mountains, to uninhabited islands-anywhere, if only to be further from this "sordid" world in which there are women. The most zealous charmers of the flesh, for example, priests of the Algonquin Indians, continued to subject themselves to castration and refused to accept food prepared by women. But now these were only individual recurrences of the past.

In India, the priests of Shiva were not castrati, in comparison with priests of Vishnu, but were obligated to observe chastity. They stood completely naked during religious ceremonies, while women lowered themselves to their knees in front of them and took their sex organs in the hands. And if the men displayed even the slightest arousal, the believers showered them with stones. Do not sin even in thoughts!

The ascetics were formed under the undoubted influence of the spiritual legacy of the castrati, purely pagan beliefs—the so-called Gnostic cults. The most widespread of them is known under the names of the Cathar faith, the Bogomils and the Manichees.

And what is more, their appearance was appropriate: they were connected with the development of cities and craftsmanship, the next stage in the life of society. New methods of obtaining one's daily bread, independent of the sun and fertility, had an orientation which was not connected with the phallus and castration. Therefore, other beliefs also were born.

What lay at the heart of the prosperity of the craftsmen? The knowledge of a trade. A man's whole life depended on several production techniques which passed exclusively through inheritance and was hidden carefully from competitors. There still was no universal education, neither printing nor professional courses. Therefore, secret knowledge became the chief thing of value in life. If a warrior prays to the gods of war in order to win, and a farmer worships a phallus and the sun in order to receive a harvest and offspring, then a craftsman worships superior knowledge in order to receive a new secret through a divine revelation.

Professional castes of craftsmen and closed shop guilds are born. A cult of Supreme Wisdom appears in conditions of competition and deep secrecy. Gnosticism means "Knowledge".

Of course, the craftsmen were not able to turn away fully from the religion of the ancestors. As we already have noted in the chapter, "History on the Pages of the Bible", people do not change their beliefs quickly and easily. The downfall of old gods often is perceived as more painful by far than even poverty and lawlessness. Therefore, the trappings of asceticism entered the new cults of divine revelation. At the same time, the division of the world into "pure" and "sordid" became a foundation for the backbone notions of Good and Evil.

The cult of the Thrice Great Hermes—the Egyptian Hermes Trismegistus—is the most urban and strikingly perceptive. The Eremetists worshipped the Divine Revelation, of Supreme Wisdom, in which connection it was expressed through the cult of the "philosopher's stone" in a material relationship.

Contemporary history calls this an absolutely full-fledged pagan religion with medieval superstitions which supposedly arose in parallel with Christianity. It is not in the least so.

The well known and described veneration of the secret revelations of the Kabala, the tradition of the "worship of the Book" of contemporary Jews is a direct consequence of the appearance of the urban craftsmen's

castes and Gnosticism.

Below is presented a table which characterizes the beliefs which united by the notion of the keen struggle of Good and Evil. In modern science they are called dualistic.

Religion name	Zoroastrism	Manichaeism	Cathars= Bogomils	Montanists (Cataphyrigians, Pepuzians) and others	Hermitism
Traditional dating	From 1000 to 1700 B.C. until the present	From 100–200 A.D.	1000–1200 A.D.	100–200 A.D.	100–200 A.D. until 1200–1400 A.D.
Geography	All Southern and Central Asia	From Italy to China	Practically all of Europe from the Balkans to France	Phrygia (Asia Minor)	Egypt and the Mediterranean
Traditional qualification	Pagan dualism. Strict asceticism.	Catholic sources attempted classification as Christian heresy; now regarded as pagan dualism. Strict asceticism.	Qualified as Christian heresy. Dualism. Strict asceticism.	Qualified as Christian heresy. Strict asceticism.	Pagan Gnosticism with Egyptian mythological motifs. Strong perceptive character.
New traditional qualification and dating	Pagan dualism, 9–12 centuries A.D. until present	Pagan dualism, 9–12 centuries A.D.	Pagan dualism, 9–12 centuries A.D.	Pagan dualism, 9–12 centuries A.D.	Pagan, city-centered tradition, 9–12 centuries A.D.
Relation to the Old Testament	Generally not mentioned	Denial of the Old Testament	Denial of the Old Testament imputed	Denial of the Old Testament imputed	Mentioned only in late writings
Presence of primary sources	Has primary sources	Primary sources (discovered 1945) refute Christian criticism	No sources; materials are late Catholic polemics	No sources; materials are late Catholic polemics	Has primary sources
Relation to castration	Unknown	Voluntary self-castration of priests	Voluntary self-castration of “the fulfilled”	Voluntary self-castration of priests	No

Religion name	Zoroastrism	Manichaeism	Cathars= Bogomils	Montanists (Cataphyrigians, Pepuzians) and others	Hermitism
Similar features	Supreme being Ahura Mazda; dualistic cosmology; twin sons Spenta Mainyu and Angra Mainyu				
Notes	Castration motifs present in mythology			Practically indistinguishable from Manichaeism in core motifs	Hermitism becomes popular in Europe 1200–1300, especially among craftsmen and alchemists

The table demonstrates the surprising similarity of the notions of all these beliefs which are divided only by some difference of the titles and names of the prophets.

The history of the Cathars, which was compiled according to allusions in the writings of Christian authors, is especially interesting. There are no other written sources. The original documents were burnt by the Inquisition, were lost, decayed... Generally, they disappeared.

Only two Latin translations of what is considered today primary sources were preserved:

The Book of the Two Principles and *Jean de Lugio from Bergamo*.

The authorship of the second anonymous source in general is vaguely and hesitatingly ascribed to **Parfait Barthelemy of Carcassonne**.

All the remaining literature about the Cathars are the works of Catholic clergy and philosophers which contain extremely contradictory information.

They report that the Cathars (from the Greek katharor—pure) are followers supposedly of a Christian heresy which arose in the south of France and in Italy in the 11th century and practically were destroyed

during the well-known crusades (1209–1229.)

The basic idea of their teaching is the division of the world into material and spiritual spheres, of which the material is the receptacle of Evil. Our world, thus, was created by Satan, by Demiurge, which in the Cathar sects of the 15–16th centuries was equated with the god of the Old Testament. Inasmuch as in the philosophy of the Cathars a god in no way was able to have a relationship to the material world, the idea of the appearance of it in the form of Christ as a man was alien to them.

The Cathars refuted Baptism by water, recognizing the receiving of communion by sunlight and fire. In other words, they continued the views of the sun- and fire-worshippers. The Cathar cross was a symbol of the sun and its radiance. The numerous drawings on the Egyptian pyramids and other cult structures are evidence of it, as has already been mentioned. And they called themselves "good Christians", while venerating the sun beam which they called Jesus.

Stone Cathar crosses in the basement of the Paul-Dupuy museum in Toulouse (France.) "Jesus Christ" in the Cathar, pagan sense means "messenger of the spirit", that was sent by God.

The name Christ has one more close meaning by implication. In the opinion of a number of researchers, it means in general "the message" or "the tidings", The Messiah, therefore, also is called the messenger that brings good tidings from God.

As regards sun-worship, they also placed crosses with crucified people on the tops of hills so that these "were more visible" to the sun, which accepted the offering, as it were, with its rays. So in the ritual of the crucifixion of a man—of Jesus Christ—who is described in the New Testament, traces of the influence of the more ancient beliefs are clear.

The Cathars believed that the soul enters a bodily form again and again (reincarnation) as punishment for sins. In their belief, a soul could also enter into an animal; therefore, the consumption of animals in food was forbidden. One easily notices similar beliefs in India.

Therefore, the assertions of Catholic sources ring strangely that Cathars were a Christian heresy. In the Gospels, Jesus is presented mainly as one who identifies completely with the god of the Old Testament. What then about the Cathars? It would be much more accurate to say that Judaism and the Christianity which arose from Jesus Christ, being independent teachings, experienced a definite influence of their own pagan predecessors.

This influence also is expressed in the fact, for example, that many names in the Bible identify not people, but the main points in the spirit of the teachings of the Cathars and Bogomils, and they personify some kind of facets and phenomena of life. The Gnostics have Cain and Abel—Archons, that is the proto-essence of a complex pagan hierarchy. They carry out that very same role in the Bible.

The scholar **Nikolai Morozov** in one of his works cites the true meaning of the names Adam, Eve, Cain and Abel, which today are accepted by us as the personal names of the heroes of the Old Testament, of the forefathers of mankind. And then the story about Adam and Eve sounds thus:

"Man was married to Life, and she bore him Labor and Rest. Labor killed Rest"... and so on.

The influence of the Gnostics appeared especially strikingly in the Apocryphal Gospel of John; it is one of the main reasons why the Gospel is considered false.

The error of late authors and critics in describing the religions of the Cathars, Bogomils and other varieties of Gnosticism as "heretical" centers in the fact that they maintain that this faith rejected the holy cannon of the Jews and the Christians. Our correction comes down to the fact that they did not know anything about any such cannon until it was introduced by force. Their religion was the original basis, once common to all, out of which the later faiths were developed by editorial redactors long after the fact. One could say that it was the essential substratum of Christianity but without the deification of Jesus.

Scholars have often come to similar conclusions. For example, **Ralph Cudworth** (1617-1688, England), using the research of the Dutchman, **Gerhard Vossius**, asserted that the pagan Greeks knew a single god (since they lived later than it was acceptable to consider), and that there had been no Manicheans.

The geography of the Cathar belief is vast. It is practically all the territory of Europe, from Spain to Bosnia. Everywhere throughout this region there are records of this religion, although the primary concentration of Cathars is the south of France and Italy (1150– 1250 A.D.). We emphasize: it is a question of the 12–13th centuries of our era when, according to the traditional chronology, Christian monotheism had supposedly been uncontested for a long time in the world.

The other trend, the Balkan Bogomils, is recognized officially today as identical to the Cathars in religion, although reports about it include additional pagan details. For example, the Bogomils thought of the god of good and the god of evil as blood brothers, which is typical of a multitude of pagan beliefs and practically blends with a similar legend in Zoroastrism.

The Bulgarian **Presbyter Cosmas**'s "Sermon" on Bogomilism (traditionally 920 A.D., as a matter of fact the 15–16th century), in biting form while discussing the Bogomils, puts forth a direct question:

> "And how can they call themselves 'Christians', when they don't have priests to Baptize them, when they don't make the sign of the cross, when they don't sing priestly hymns and don't respect priests?"

We agree with the author. Bogomils are not Evangelical, but pagan Christians.

An analysis of the faiths, which have disappeared or which reign today in the world, convinces that there is not one religious teaching in the world which escaped the huge influence of its predecessors. All of them are literally twisted among themselves, as though spilling over one into

the other. Over the millennia the basic notions, symbols and ideas have been preserved. At every new stage of social development they are filled with additional content, and sometimes change their own meaning. But in any case they endure in the spiritual life of people. Therefore, when they talk about the uniqueness of one or the other religion, that, in our view, is deeply in error. Jewish monotheism is a typical example of what we are talking about.

14. Common Features of the Empire

CHAPTER FOURTEEN

The vast majority of works which have been created by traditional historians contain, as we see, distortions and insurmountable contradictions. Just what is one to believe? In our opinion, only the facts. This is, of course, uncommonly difficult, because they are quite often replicated widely and spread by the adherents of the Scaliger chronology into different epochs and centuries by those who created chimerical antiquity in the 16– 19th centuries.

Here is a short list of doubles from "antiquity" and the Middle Ages Vladimir Ivanov):

Virgil. Virgil Polydore (The Much-Wise?) of the 15-16th centuries.

Livy. Tito Livio (da Forli) of the 15th century.

Hieronymus. Erasmus of Rotterdam of the 15-16th centuries.

Augustine. Lorenzo Valla of the 15th century.

Vitruvius. Leon Battista Alberti of the 15th century.

Theophrastus. Paracelsus Theophrastus of the 16th century.

Hipparcos. Tiho Brage of the 16th century.

Aristarchus of Samos. Nicolaus Copernicus of the 16th century.

Archimedes. Kepler, Galileo of the 16-17th centuries.

Ptolemy. a number of authors of the 15-16th centuries.

Euclid. a number of authors of the 15-16th centuries.

Albertus Magnus. a number of authors of the 16th century.

Shakespeare. a number of authors of the 16-17th centuries.

Rabelais. a number of authors of the 16-17th centuries.

Jesus Christ. a number of figures of the 15-17th centuries.

And nevertheless, we attempt to determine just what it was in reality in the times which played a decisive role in the formation and development of modern civilization. From time-to-time we have to repeat in a few words what already has been said, and many positions will be confirmed only in subsequent chapters, but these deficiencies are unavoidable, since it is impossible to talk about all of them at once.

Let us recall that we do not have precise reference points in geographic titles and names, and even worse—in the dating of events which occurred before the 18th century. Some researchers think that this is the result of some kind of worldwide conspiracy which is directed at distorting the history of one country or another, minimizing its importance in the saga of mankind and concealing facts which are extremely disagreeable for someone.

It is wrong to go to such extremes. In our opinion, everything that we have in the traditional history today is a result of a gradual layering of errors and distortions via an adjustment of past events under a knowingly incorrect model which was dictated by momentary political interests. A practice which has been spread broadly even in our days.

The incorrect chronological model, contrived by numerologists and astrologers in the 16th century, played the decisive role. As we have already noted, the erroneous interpretation of a whole series of fundamental ideas, such as “the start of a new era”, “after the birth of Christ”, etc., and also key words in the definition of temporal intervals made their own contribution to the distortion of history. For example, the basic meaning of the Latin word saeculum: “generation”. Meanwhile, it often is treated and translated as “century”. (Anan’ev et al. The Complete Latin Dictionary. 1862 , page 761). But if in one text is written “7

centuries ago", and in another is "7 generations ago", then the difference is, at a minimum, 500 years (Y. Kesler). Such is the trustworthiness of many key words.

The situation with geography is even more confused. A mediaeval author, when referring to Rome, Troy, Egypt, Palestine or Galilee was able, depending on his education and local tradition, to name many different places, and in the majority of cases these are not those places and cities which bear these names today. The mention by an old French author of the burning of Troy had a meaning for him different from that which a later author in England had in mind. A spiritual verse of the "People of God" sect, which was formed in Russia in 1645 runs:

> "Along the blue Khvalinsk and worldly sea, they sailed— the guests appeared—the ships' captains from distant cities, of Israelite tribes. The guests sailed to Jerusalem town, to stone Moscow"... (*A History of Russian Literature*, volume I, St. Petersburg, 1908, page 398).

Moscow, it turns out, was Jerusalem for them, and the Slavs the tribes of Israel. The disappearance of the names by which our ancestors called themselves and the steady procession of nicknames like "Great Tsar" and "Warrior Tsar" add to the difficulties. Translated into different languages, these are perceived as different names. A fine example is found in the biographies of the ancient Egyptian Akhnaton and the mediaeval Constantine V, who coincide even down to small details. But we will return to this again.

In order to reestablish a correct sequence of events and the correct chronology, one must define priorities in the research and a scale of historic sources.

One must acknowledge that the most reliable basis in the building of a chronology lies in the strict methods of mathematical modeling and astronomical calculation, since the probability of forgery in the drawing, for example, of a zodiac is very small. Anatoly Fomenko and his followers

have demonstrated this most strikingly.

Among the written sources those are more important in which there are no descriptions of political events: these descriptions, unfortunately, always are tendentious. Trust in various codes, laws, notes, receipts and in general any documentation "not intended for heirs" is much greater.

Relying on them, we can say with confidence that European civilization is the oldest and therefore most developed in the history of mankind. It was a long time coming to its qualitative leap, which occurred by 800-900 of the new era, if one is to use the terminology of traditional history. The leap was conditioned by the massive transition to settling down and farming, initially in the Mediterranean region, which is the one most favorable for human habitation.

Written sources almost do not exist from the subsequent two centuries since written language had only just originated in the form of hieroglyphs.

Only the analysis of such an objective and reliable a process as the development of technologies can render reliable indirect aid in the study of this period. It shows that, on the threshold of the second millennium, the smelting of iron was discovered; the mining of ore and coal began, and the horse appeared on the list of domestic animals. It was nearly impossible to be involved with metallurgy in the nomadic way of life, and it wasn't even necessary for the nomads. Only the needs of the economy were able to force people to search for more effective materials for the creation of implements and a more powerful drafting force for working the fields. These discoveries determined the rapid development of the regions with an abundance of iron ore deposits and coal for coking, especially in Central Europe.

A network of petty agricultural principalities and small city- states covered the Europe and Asia of that time. The linguistic and religious diversity in the conditions of such fragmentation undoubtedly was enormous, even though fertility sun cults predominated there. They worshipped the gods of the sun, winds, sky and rain. In a word, anything that influenced crop capacity. There were no discussions of evangelical

Christianity, Judaism, Islam or Buddhism. Their time still had not arrived. It was still necessary to grow into their use of abstract ideas of high complexity, like an "omnipresent and unseen God".

By the 11th century, the development of the economy had reached a level where it became possible to allot part of the accumulated social product for the maintenance of regular troops. The early stages of a professional army had appeared.

It is important to emphasize this for the following reason. In all "ancient" writing, and also in the historic works which are devoted to "ancient" troops, it tells about armies of hundreds of thousand warriors who are armed in the last word of the military equipment of that day. For example, ancient Persia is named, which equipped a two hundred thousand man army for campaigns. Even the Bible didn't avoid giant mania. The results of a census of the Israelites—participants of Moses' military campaign—are cited in the Book. They amounted to six hundred thirty five thousand five hundred fifty men of draft age.

These are assertions which have nothing in common with reality. A theory developed by the most prominent military leaders and military theoreticians of the world shows that no country, either past or present, can sustain an army in which more than 5 percent of the male population is involved. Ten percent is already an economic and military catastrophe: a state is unable to maintain an army of this size, supplying it with all its necessities and replenishing it as necessary during military operations with fresh and full-fledged replacements without interruption.

A professional army, and only professionals can wage war successfully, appeared only when society was able to allocate part of its accumulated total product for it. That is, in the Middle Ages.

The whole northern Mediterranean region there and then immediately began to "simmer", militarily. The southern regions, although richer, began to lag behind in armaments from lack of iron deposits, coal and metallugical technology. And the further south, the greater the discrepancy.

In 1150–1200, a decisive leap ensued. This was the invention of the iron horseshoe, without which the use of horses is not possible at all, led to the appearance of military cavalry which had an incontestable advantage over infantry.

The military expansion of the technologically advanced northwest against the richer southern regions developed into a war of a global scale. This was the first world war in the history of mankind.

Accounts of its early stages and of the process of the empire's creation in the historic chronicles are obscured and confused with descriptions of subsequent wars in the period of its collapse. For this reason, determining what happened will be a pursuit of many decades. However, let us try to formulate what is already clear today.

We assume that the initial expansion, we shall call it conditionally the first crusade of Alexander the Great, began from the territory of the Balkans and enveloped most of the inhabited land in southern Europe and southern Asia, all the way to Kashmir in India and to north Africa, including Ethiopia.

Once begun, this expansion (i.e., the empire's enlargement) continued without interruption through its own momentum. There is not in the history of mankind an empire which did not strive for the steady expansion of its borders and spheres of influence. The empire's victorious professional army reached the point at which it dictated to the center rather than being governed by it. It needed a permanent war. Otherwise, there would be no more plunder, promotions, or glory to propel victorious commanders into prominence. Worse yet, professional warriors do not possess any skills except military ones; in peacetime they are not only all but useless, but potentially dangerous as well. After the world wars of the 20th century the demobilized conscripts came to be known as the "lost generations".

In the final analysis, a permanent war leads to a catastrophic exhaustion of material and human resources, thus weakening the center of the empire. So it was with the first empire—all the way down to the events

of the "fourth" crusade, which was the start of its collapse.

The campaigns were not called crusades by accident. Any military operation requires a spiritual underpinning, a shared conviction of the rightfulness of the assault. Troops need to be inspired by the justice of the war. Otherwise, they will shirk or fight without enthusiasm, and this augers defeat.

The ideal basis of the initial expansion was reflected in the religious chronicles as the right of the "people of Israel" to the Holy Land which was given to them by God. It is noteworthy that Moses' troops, who were making the campaign, were divided into twelve tribes of troops which received, as their reward after the victory, twelve vast territories with their cities and fields. The secular chronicles describe the conquest as the first crusade for the possession of the Holy Land and its purification from the "unbelievers". The empire's territory also was divided into 12 Thema.

Such a definition of "crusade" does not resonate in the least with the Christian conception of a "just war" in the modern understanding of this word. We shall allow ourselves here to recall again that the Christian cross appeared long before Jesus Christ as a symbol of the sun, and that "Jesus Christ" in the Qatari (i.e., pagan) understanding means "Messiah of the World", or "Light of the World". By the way, these words had many different meanings in various centuries, as reflected in the Gnostic texts—for example, in the Apocryphal Gospel of John.

We postulate that, when the empire was formed, four main power blocs contested for supremacy: from the west, the Latin; from the north, the Slavic-Gothic; from the east, the Semitic; and from the south, the Ethiopian.

The war of the Latins with the Slavic-Goths (in Egyptian texts called the Kheta), was a long one which ended with peace. The Slavic-Gothic influence was immense. Evidence of it is found over a huge territory—all the way to India, where Sanskrit is indistinguishable from Protoslavic and one of the tribes there has even preserved the ancient name "Arians"

(Aryan, the progeny of the largest branch of Gnosticism).

The initial conquest in many ways displays an economic character. The less wealthy northwest went to war against the southeast for the sake of conquest of the fertile land there. As the Old Testament maintains, by the lips of the Lord it was said:

"I have come down to deliver them (the People of Israel) out of the hand of Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey". (Exodus 3:8).

Thus, the first crusade was a Volkswanderung. Women, old men and children rode in carts behind the army in order to settle the conquered places once and for all with families, kin and clans. In the history of mankind such a campaign has been repeated only once; this was the settlement of America, where the newcomers cleared a place under the sun for themselves with fire and sword.

They maintained that these lands were promised to them by God. From the point of view of the people of the 21st century, their claims seem doubtful. All of us today are convinced that the right to possess one or another territory is born out of the longstanding residence of that or the other people on it. But it wasn't always so. All the way up to the 19th century, they were conquering territories which was considered a weighty argument in the disputes about to whom they belonged. If I won it, that means it is mine! Variations of such assertions were afterwards repeated more than once in the aggressive wars of the most diverse empires. They resound in all might, as we see, even in the Bible.

One would like to emphasize that practically in all the chronicles which were spread both geographically, and on the scale of time, two great political figures are reflected. Let us call them conditionally CONQUEROR and REFORMER, although these figures are merged in some variants.

The personality of Conqueror has been duplicated many times. Here is an incomplete list of his "reflections":

"The ancient Egyptian Ramses II = Alexander the Great = Diocletian = Justinian = Charlemagne = Joshua. Details of this unusual biography are repeated in a number of descriptions of other figures of the past in the "ancient Egyptian" writings.

In Conqueror's biography a pair of figures often exists: father and son. For example, a pair of Macedonians and a pair of Ramses': it is possible that there really were two of them.

Questions immediately arise: why are they "multiplied" on the pages of the chronicles? And why are they called different names?

We shall recall again that all names cited above are not in the least names, but nicknames. We now perceive, let us assume, the word "Charlemagne" as the name of a concrete ruler. But as a matter of fact it means only "Great King". They were able to call any ruler a great king. And if we then identify one particular individual as "Charlemagne", then this is only on the strength of historic tradition. No one knows how his parents really named him. And, apparently, one will never know, because it was not the custom in those times to give a man the same name from birth to death.

In which connection, these nicknames in and of themselves also sound differently in different languages. And here appears in one place, let us assume, King Chlorus, and in another—the Pale. And not every reader by far understands that this is one and the same man, because "Chlorus" is also "the Pale" in another language.

Therefore, we also have designated the first emperors of the first empire in the world by the words "Conqueror" and "Reformer".

As regards the doubling of their figures in different chronicles, this happened as early as after the collapse of the empire, when the chroniclers and annalists of the newly formed states wrote a supposedly ancient and glorious genealogy of the new sovereigns. The history of an empire which had gone out of existence served them as an abundant source of raw material, full of interesting events. It was possible to draw facts

out of this, and to embellish these as much as fantasy or expedience required. We have seen this in the writings both about "ancient" Greece, and about "ancient" Rome, and about even older "ancient" China. It was extremely easy and simple to do, inasmuch as, as we have been emphasizing constantly, there were very few educated people counted in society.

And one more reason for the doubling. Conqueror and Reformer, as too all people on earth, possessed both positive and negative qualities. Moreover, their actions, which were recognized as fine ones in one epoch, were considered reprehensible in another epoch, And here it suited the chroniclers to separate the bad, in their opinion, deeds from the good. And since in a number of cases the "bad" deeds had to be put somewhere, the great figure, as a rule, gave rise to a "malefactor"—a double, whom the chroniclers sent into distant antiquity - often with the very same name.

The "good" doubles had one common feature: They were imbued from infancy with genuine Christianity and devoted their whole life to its triumph. And among them without fail were the ancestors of them who ruled the countries during the creation of the chronicles. The chroniclers fawningly devoted their works to them, the "Magnificent", the "Sun-Like", the "Purple-Clad", and so on and so on by authors rightly concerned about their daily bread.

In reality, life was full, as it is even now, both of meanness and holiness, only little by little.

In Conqueror's epoch, a single religion still had not been formed as the empire's ideological basis. There was the uninterrupted annexation of ever newer and newer lands, and in the state a mixture of languages and rivalry of cultic paradigms prevailed. Everyone drew from the local pagan cults whatever was expedient for the glory of Conqueror. This, in particular, found its reflection in the legend that Alexander the Great, having conquered Egypt, took from the hands of the local priests the symbols and title of the Pharaoh, thus becoming the earthly embodiment

of the sun god, That is, he became a living god. In the east they called Conqueror the Father of the Khans, or Batu-Khan (Khan Batu); in the western variant, "Vatican"; in the Gothic variant, "Atilla".

The word "pope" became a key for understanding all subsequent political processes.

They named Conqueror's capital the Eternal City, or the City of All the World, or the City of God's Deputy. Such is the sense of the names in particular in the different languages: "Jerusalem", "Rome", "Tsarigrad"... A century later they name it Constantinople. The Roman Catholic Church will do this in the 15th century, after finally being separated from Byzantium. And it will proclaim Rome as its new capital (the "Eternal City"). The renaming operation was carried out for justification of the instrument of "Constantine's Donation". According to it, the papacy supposedly inherited imperial authority from Byzantium. But when before long in that same century, Lorenzo Valla showed the spuriousness of "Constantine's Donation," Catholic Rome began to explain the name of the former Tsarigrad as derived from the Greek name Constantine. In other words, there was a great emperor with such a name and the city was named in his honor. And today we perceive the name of the Eternal City exactly like that. But the whole secret is that the word "Constantine" itself signifies in Latin "Permanen". That is "Eternal".

Italian Rome was founded only at the end of the 14th century; in the 12–13th centuries it is not found on maps. All mentions of the "Rome" of that period have to refer the city on the Bosporus.

The Bosporus was the ideal central location in the most developed region on the planet in those days. It was a stone's throw from there to the rich provinces. It was the most convenient place of all for delivering the abundant tribute by water from the conquered territories. And what is more, the place of eternal peace is fairly near. We have in mind the Valley of the Kings in Egypt.

By the way, no one knew Egypt as such. They called it Mitzrim, which has been retained up to now in Hebrew. But "Egypt" was moved

around freely according to the chronicles of the annalists wherever they liked, all the way up to the 16th century. “Syria” and “Palestine” were moved around with it at the same time. For example, the Egypt, Syria and Palestine of the fourth crusade occupy the territory of the modern Czech Republic, Bulgaria, Ukraine, Byelorussia, Poland and Russia, that is of Eastern Europe. This sounds ridiculous to modern people. For the annalists of the Middle Ages however, it was completely normal. After all, they were not able to know what their descendants would later call the Eastern European countries.

The dual-headed eagle, which is looking to the West and to the East, became the main symbol of Imperial power. The eagle has been regarded as a symbol of power since the most ancient of times. It was associated with the sun, fire and light; also as a symbol of fertility and masculine strength. In the opinion of the Swiss psychoanalyst, Carl Gustav Jung, “the utmost significance of this symbol is the idea of height”.

The eagle is encountered practically in all corners of the planet, including the Incan civilization in Central America. Therefore, many researchers suppose that the empire already had reached American then. Not only does the double-headed eagle point to this, but also the fact that Christopher Columbus took with him as a translator a man who knew Hebrew. And when the boats of the seafarer approached the shores of Cuba, the translator in particular alighted first on the shore. Columbus expected that the natives would understand Hebrew.

After the death of Conqueror, Reformer came to power. He is named in different ways in the chronicles: Octavian Augustus = Constantine the Great = Constantine V (Copronymus) = Amenhotep IV, or Akhnaton.

If Conqueror mainly captured lands and collected tribute, then Reformer was supposed to govern a huge empire in relatively peaceful conditions; this turned out to be somewhat more difficult than fighting. The emerging single state system found itself obliged to cope with the most profound disparities in the religious and linguistic spheres. Local religious cults and the diversity of languages in the absence of a single

written system proved to be the centrifugal force which threatened to tear the empire apart.

Modern man mainly identifies himself according to his "roots", by which are meant, besides the rest, language, customs, ceremonies and rituals, including religious ones. In the times about which we are speaking, religion was the main identifying feature. As a result, people in different places were praying to their own gods, but not to the god of the mother country. For this reason they did not consider themselves as a unified population of the new mega- state. It is not necessary to elaborate on this. Political distemper raged throughout the empire. Local beliefs generated a growing separatism, effectively demonstrating that continuity of authority in the capital had not been secured ideologically.

Immediate measures were required everywhere to instill into the minds of the people the idea of the legitimacy of the imperial power. This was proclaimed to be of divine origin, ruling.out any impulse toward opposition. People were supposed to pray to one god, the god of the emperor. The status of a Pharaoh—of a living god—did not help in regions where no one knew anything about the Sun god—Ra—and didn't want to know anything. It was necessary to create a collective religious and ideological foundation, uniform throughout the whole sphere of the Ecumene.

Such a foundation was found with the help and support of the Semite power block, which was close to Reformer not only in spirit, but also in family ties.

According to the Reformer's biography, his mother was born in the East, and her language was distinguished from that ordinarily spoken in the capital.

This detail is tracked in the biographies of Akhnaton, Constantine the Great, Constantine V, and is also reflected in the biography of Moses. From all appearances, Reformer spoke Hebrew or its cousin—Aramaic—from childhood. In one of the sources it says that Akhnaton was the second son of Amenhotep III and Queen Tiy, an Israelitess.

There are grounds to suppose that Reformer was introduced to the idea of a single God by his mother—an idea already articulated and developed by priests in the East. It is clear that this idea did not overthrow the other gods finally and irrevocably. The Judaic monotheism, even in a mature, complete form preserves traces of links with its predecessors. For example, it says in the Torah: "Who is like Thee, O Lord, among the gods?" (Exodus 15:11). Only afterwards did the Lord become as he is portrayed today. His basic features are asserted in the Psalms and the Books of the Prophets.

We find the Egyptian trail both in the Apocrypha and the legends of the Middle Ages. In some of them it is asserted that before he became a prophet of Israel, Moses was an Egyptian priest.

The transition to a belief in the One God resolved a mass of problems. It represented not only quantitative changes (one deity instead of many), but also qualitative: one God is common in all manifestations. And to him in particular, the only one, was the emperor faithful. A conclusion followed from this - one most important for Reformer: if God is One, then also the emperor and the empire answer to Him alone. This is expressed more succinctly in the formula: "One God—one emperor—one empire". There were not supposed to be any deviations from this.

The over-simplification of religion was colossal. A unique narrowing of the quantity of characters and over-simplification of religious life.

At the same time, the new religion delivered a most powerful blow to local beliefs by forbidding the veneration of "idols". The single God is invisible; this is one of his main qualities. But if so, then there can be no visible images of him. The third commandment of the Torah says about this: "You shall not make yourself a graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth". (Exodus 20: 4).

Therefore, anyone who worships "idols" is a pagan and subject to punishment. An extremely easy and effective method of discovering dissent. One only has to find who has an idol or a fetish and one can use

on the free-thinker all means of influence all the way up to execution. There is direct evidence of the crime.

The prohibition against images was reflected in the process of the creation of the zodiac, which was extremely popular in those times. In general, they stopped drawing them over a rather extended period. Here are the datings of the Egyptian zodiacs which were made by the mathematicians Anatoly Fomenko and V. Kravtsevich in 2001-2002:

Long Denderah zodiac — April 22–26, 1168 A. D.

Round Denderah zodiac — morning of March 20, 1185 A. D.

The Upper Athribis zodiac : — May 15–16, 1230 A. D.

The Lower Athribis zodiac : — February 9–10, 1268 A. D.

Big Esna zodiac —March 31–April 3, 1394 A. D.

Small Esna zodiac — May 6–8, 1404 A. D.

and later.

In the interval between the middle of the 13th century and almost until the end of the 14th, they didn't draw zodiacs. And this was the time of the rule of Reformer and his heirs. The introduction of the maxim, "do not create any graven image" in this case turned out to be extremely useful.

One more brilliant discovery is the prohibition to pronounce God's name. In that way he became supranational. No one was able any longer to take Him for himself, calling him his own way: Zeus, Perun, Jupiter or somehow else. Only especially trusted people know the name of the Lord. All the rest call him simply God, or Master of the World, or Creator. In that way, one more fundamental support is dislodged from beneath local beliefs.

Practically every page of the Torah is evidence that Judaism is aimed most of all and chiefly against paganism. The idea of the terrible depravity of a deviation from monotheism and a return to the "golden calf" and similar idols is a recurrent theme of its Books. In and of

themselves the books of the Old Testament are the Israelites', that is of those who struggled against God, field manual in the war against local beliefs.

However, the invisible and nameless God was to prove too distant from people who were accustomed to turning to their idols with requests, wishes and demands, The faith of a simple people will not tolerate the abstract. Even mystics try to reveal the so called Supreme Being or "Something". For ordinary people, even more so - for the uneducated, a concrete nature and trusting relationship with the deity are needed. In the shamanism of the northern peoples and the beliefs of many African tribes the custom has been preserved to this day to punish their idols if they do not fulfill requests. They simply burn them or throw them into the garbage pits.

It was necessary to bring the Creator close to his creations. Therefore, God in Judaism is represented as someone who is endowed with understandable human qualities. He is kind and just, but tends to be extremely wrathful, too. At times He even loses His sense of proportion, craving to punish apostates from the

true faith, and then Moses persuades him, not without difficulty, to change His wrath to mercy, using various arguments. God comes to His senses and agrees with the wise interlocutor. That is, He behaves Himself in a perfectly human way.

The believers turn to Him with requests and desires, calling Him Father, pastor, judge, etc. He hears them out and notes in the Book of Destiny how who is behaving himself during the year. And depending on the behavior of people He determines who is to live next year and for whom the time has come to depart for the world beyond. The heavenly accounts department operates without any interruptions.

It is notable that God uses a Book in particular. In our view, this detail points again to the time of the Torah's creation. It was written when people stopped using clay tablets and scrolls for correspondence: when books had appeared.

Monotheist priests, who were distinguished by the rite of circumcision as a symbol of union with the divine, became intermediaries between God and the people. The time of the "pure" castrati had passed irretrievably. But inasmuch as they had not intended to yield their dominating position in society like lambs, the replacement of the priestly elite was accompanied by a massive repression.

Even the official history makes note of this. True, this is from the position of the Scaligerian chronology. It is reported that "Emperor Constantine The Great declared by special decree in 325 any type of castration to be illegal. Punishment by death was threatened for the act of castration. Many priests were banished or confined to monasteries. For example, the brotherhood of the Topos monastery in the mountains of today's Turkey at one time consisted exclusively of eunuchs".

Even the provinces resisted. Therefore, as the official history recognizes, "starting from Constantine the Great, the government interfered in matters of dogmatism and dictated these at its own discretion... By no means did state interests always coincide with church interests." If one considers that as "church" here are named the interests of the Cathar and other pagan cults and movements, then one can agree with this assertion.

Reformer convokes a council in the Bithynian city of Nicaea. In later chronicles it was reflected and split into a good dozen councils of the Roman Catholic Church, which were attributed by the Scaligerian chronology to the depths of the ages. Therefore, one can determine only approximately what happened at it. "The number of council members who arrived is unknown precisely... The minutes (documents) of the Nicaean council have not been preserved. Some even doubt whether the proceedings of the council were even compiled", write the historians.

Nonetheless, they refer to information which supposedly was kept in the "writings of the council participants and historians". That is, one historian wrote something, another took the writing all in good faith, and as a result, we have a tale about how the true faith struggled with

the Aryan heresy within the framework of the Christian church.

As a matter of fact, it was a fight of the Israelite strugglers against God with paganism. But although "the emperor, who even led the debates, presided at the council", victory was not achieved. The stakes in this struggle were too great. Outwardly, everything came to differences in the interpretation of religious ideas, In reality it was a question about ideological supremacy in the empire.

At this point Reformer used a tried remedy: a holy war was begun with the "non-believers".

It was reflected in the Western chronicles as a crusade against the Cathars and the Arab conquest of Europe. It is called Albigensian, and original evidence has been preserved about it. It says in it directly that the introduction of a new religious identification was the purpose of the punitive expedition. It is one of the least distorted pages of history, with only the correction that the' religion of the Cathars is paganism, and the Catholicism of that time is Protojudaism, that is Judaism without the Talmud.

In the Eastern chronicles the campaign was reflected as a Jihad of "Moslems" in response to the conquest of the Crusaders. As a matter of fact, the Koran still had not been written. There is a lot of various information which is evidence of that. The English before the 17th century never once used the words "Moslem, Islam, Koran, minaret, muezzin, hijra, or Caaba". And you see, the sons of an obscure Albion already had visited by that time all the countries of the world and should have known them. Neither Francis Bacon nor William Shakespeare knew anything about Moslems.

It would seem the Russians who lived since ancient times alongside the Islamic world were supposed to know who the Moslems were. Nothing like it. In the *Cathedral Code of 1649* it says (in translation into the modern language):

> "But if a Busurman by some kind of means, by force or by deceit, wins over a Russian man to his Busurman faith and moreover circumcises him... then the Busurman is to be put to death, burned without any mercy".

They called Jews who collected the taxes "Busurmen" in those times. (Yaroslav Kesler).

The first Russian researcher of the Koran, the historian Tatishchev, wrote that only four people, including a Tatar, were able to read the Koran in all Russia. And you see this was already the 18th century.

There a curious mention of Mahomet in one of the long-ago works which is devoted to the magnet:

beginquote "A magnet, as you all know, has great properties, without which it is impossible to sail the seas that surround the world, and without which it is impossible to know either the sides or the limits of the earth. The coffin of the Persian prophet Mahomet hangs over the earth in their Rapatta, in Derbent".

287.pdf!

That is, there still were no mosques, but there were Rapattas, and Mahomet was some kind of wonder-worker. In general, in European culture the figure of Mahomet was originally an object of various accusations and charges of treachery, cruelty and carnality. Magical legends also arose, as, for example, this one - about the coffin of Mahomet hanging in the air. But for some reason he is not an Arab, but a Persian.

But let us return to the empire.

A wave of religious persecution swept over all Europe and Asia. Both the names of gods and their images were forbidden; rigid standards of dress and relations of the sexes were introduced — in many respects with an Eastern bias. Pagan temples and sculptures were destroyed. Legends written about the destruction of Rome by the barbarians are distortions of these events.

The coming to power of a Semitic group in Rome signified a transition to an Aramaic-Hebrew language standard, and this strengthened the positions of the Semitic regions and weakened Latin Europe. Here is why the traditional history believes that the "dark time of the all-European decay" arrived. It is also called a time of huge influence of Eastern and Arabic culture. Supposedly the Arabs gave Europe mathematics, astronomy and medicine. Everything is correct: But only not Arabs, but an Aramaic, Semitic group. It was not divided in a practical way into Hebrew and Arabic. All the way to the end of the 15th century, the Israelites prayed in Hebrew in temples with minarets and wrote prayers in Arabic and Hebrew.

> "The root of the word 'Arab' is RAV, and the prefix A at the beginning is a Hebrew attributive term, the same as the Greek d, although the transcription also has changed, since up to the onset of the printing period spelling was unrestricted everywhere. The word rabbi originated from the root RAV, the biblical Reuben, and many other ideas". (Nikolai Morozov).

Reformer's prohibition to pronounce the name of God is magnificently supported by the famous "Great Chapter" (the Magna Carta.) The turn of speech "God and the Holy Church" is used in this huge in dimensions 13th century state document, but there is not one mention of God's name, nor of Christ or of any other personage of contemporary Christianity.

The uniqueness of the "Great Chapter" contains also one of the most ancient mentions of the Judaies (that is Latin "Judges") and the concrete designation of their role. The Judaies did not mean the people Jews, as they think today, but meant those with any state appointment. In particular any, since in those times there was no specialization in the bureaucratic machinery and all kinds of writing and financial operations were entrusted to the caste of bureaucrats — the Judaies. By the way, the English word judge is from that same root, and it will be understood why.

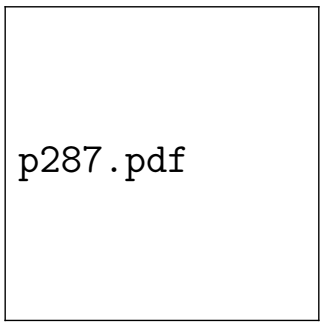


Figure 14.1: Portrait of a mediaeval tax collector.

There are many prohibitions in Vatican bulls against Christians being involved with money-lending, with a direct instruction that this occupation is entrusted only to the Judaies. The Judaies were the Vatican's financial employees and the majority of the income collected was sent to the Papal treasury.

The traditional history says that with the "Proto-Renaissance" in 1212-1492, the Spanish and Portuguese won back the Iberian Peninsula from the Moors (the "Reconquista").

That same period is described in Eastern sources as the "Tatar-Mongolian yoke," which lasted approximately 260 years, starting from Genghis Khan and ending with the "Great Standing at the Ugra River" in 1481 (The time of Ivan the III's rule).

That same period is characterized by a short-termed "Latin" conquest of Tsarigrad (1204) and the split of the Byzantine Empire, afterwards the restoration of "Greek" authority (1261) with subsequent prosperity and the final fall of Byzantium in 1453. This date coincides exactly with the date of the end of the "Hundred Years War" between England and France (1337-1453), which, per se, started far earlier, namely - in 1204, from the French conquest of the continental possessions of the English kings of the Anjou dynasty (Normandy, Anjou, Flanders and Guyenne.)

All together these are one and the same events which occurred in the Israelite-Byzantine Empire, which are described in the traditional history from various points of view.

Let us move, however, further along the scale of time.

After Reformer, the Wise, that is Solomon, became ruler, But again this is not the name of a concrete person, but a sobriquet similar to Archimedes ("Beginning of Beginnings"). The Byzantine emperors Leo VI the Philosopher and Andronicus II Paleologus claim the role of Solomon. They divide them into several centuries in the traditional history. But their biographies coincide right down to the small details. The Bulgarian mathematician and historian Yordan Tabov discovered this.

The coincidences are not accidental.

Leo VI and Andronicus II are second sons whose older brothers died in childhood. Both had a brother named Constantine.

The step-brother of Leo VI—Constantine—was crowned emperor, and then left the historical scene. There also are few reports about the brother of Andronicus with the same name; but it is known that the brothers were strained in their relations.

Fate had been favorable since childhood to the future emperors Leo and Andronicus: they were declared emperors - co-rulers with their fathers as soon as in early childhood, when they were four years old each. (Vizantiyskite Vasilevsi page 233 and page 377).

The attentive parents married them very early, before maturity, when Leo was nearly 16 years old (Vizantiyskite Vasilevsi page 233 and 40), and Andronicus - nearly 15 years old (Vizantiyskite Vasilevsi page 377 and 382).

Their wives were named Anna and Teophana (Theophano) respectively. At first glance, these are different names; however, one can decode "Teophana" by implication as Teo + Anna, divine Anna. In Leo's biography it maintains that Teophana was very devout, for which they canonized her after death. So the first part of her name justifies itself. It is possible that as early as during her life the court flatterers "lengthened" her original name from "Anna" to "Teophana". But to her enemies she apparently remained simply Anna.

Formidable enemies invaded during the times of Leo VI and Andronicus II: the Scythes, who had come from the northern shore of the Black Sea. The "Tauroscythes" of Oleg attacked Leo, and the Tatars - "Scythes" - Andronicus. But it is considered that the "Tatar hordes" consisted in the 13th century of Russians and Tatars, and the Khan Nogai is called "Noga" in some sources - a Russian nickname.

The reigns of Leo VI and Andronicus II are noted for conflicts of the Byzantine church with the Catholic:

- on order of the pope, Leo removes Patriarch Nicholas Mysticus and begins to oppose the Orthodox priests. The patriarch is restored soon after Leo's death (Vizantiyskite Vasilevsi pages 237 - 239);

- during the time of Andronicus, a treaty with the Catholics is annulled, and the patriarch is restored (Vizantiyskite Vasilevsi page 377).

It is very important to note a rare detail, which is common to both Leo and Andronicus: both the former and the latter were' patrons of the sciences and arts. Both played active roles in legislative activity.

Leo was married four times ; after his death problems arose with the heir to the throne. (Yordan Tabov: "When Kievan Rus Was Christened").

And now let us recall the Biblical Solomon:

- he was celebrated for wisdom,

- he was a patron of the arts, he himself composed magnificent verses,

- he was married many times, and after his death problems arose with the heir to the throne,

- he was famous for legislative activity.

The Old Testament tells us that a united Israel comes to an end at Solomon. The country is split into two large parts - into Israel and Judea. It is absolutely true! The great empire of the medieval Leo - Andronicus - Solomon disintegrated into the Western and Eastern.

Problems with successors of the Wise and multiple marriages led to a significant change of dynasties in the "Eternal City" and the coming to

power of an offshoot of the Comneni, who brought to the capital Greek culture and language instead of the Semitic.

A previously unprecedented disaster - the plague - promoted the acceleration of the empire's collapse. It befell Europe, by all accounts, in the middle of the 14th century, although one can recognize that the dating of this awful pandemic also requires careful scrutiny.

The plague was truly the "scourge of God". Before the formation of the empire, diseases had not become pandemic because of relatively poor communication between regions. The "black death" arrived by means of the imperial trade and communications routes, and in short time had gripped all European space. The first pandemic in the history of mankind had broken out.

A quarantine of regions at the time of the plague disrupted the established mechanism of interaction of the provinces with the center and caused a mass of superstitions about the "wrath of the gods." As a result, an insurrection of zealots erupted, and later a revolution of Hussites, who called their biggest fortress simply and modestly "Zion", burst out.

The coming to power of the Comneni put an end to the strict iconoclastic prohibitions of Judaism. The Comneni were not "descendants" of King David and, therefore, rejected the concept of the emperor's selection by God, the head of the "Judaic people", and partly returned to pagan standards. This immediately placed the "Saracens," and Europeans called the Byzantines such in particular, outside the common Israelite caste.

The rejection of imperial strong measures, on the one hand, provoked a partial rollback to pre-imperial cults, which later was called the "Renaissance", and on the other quickly led to the state of affairs against which Reformer had contended so consistently - to a diversity of religions and the so-called great schism of the Eastern and Western churches.

This fundamentally important moment in the origin of new religions

appeared by virtue of political necessity. The origin of states on the ruins of the empire demanded a new self-identification. This served as the main dynamic in the creation of beliefs which differed from imperial monotheism. But more detail about this is in the following chapters.

Comnenus himself was reflected in the eastern later chronicles as Augustus, who supposedly handed over the symbols of imperial power to the Slavic grand duke Vladimir Monomakh (who is, in the western church chronicles, Constantine the Great).

By the middle of the 14th century, the loosening of the empire took on a character that was catastrophic for Constantinople. An insurrection of Zealots broke out in Greece (1342-1349), which is described by Josephus in "The Wars of the Judaeans", One of the most prominent of the Zealots, Simon Zelotes, was recast afterwards in the Gospels as one of the apostles of Jesus Christ.

A world war for the imperial crown had begun.

Afterwards glorified by Homer as the Trojan, and also reflected in the chronicles as the Tarquinian and Gothic wars, it touched everyone. The most varied regions and pretenders to the throne entered into combat: Bulgur leaders from the north, from the east - Turks, from the west - Gauls, Greeks and many others.

The empire collapsed, and this led to a mass change of dynasties throughout all Europe. Here is the timeline involved according to the traditional historiography:

1379 - Division of Austria between Albrecht III (of the Albertine line) and Leopold III (the Stryian line)

1359-1371 - division of Bulgaria into the Turnovo and Vidin kingdoms.

1396 - Loss of independence - Turkey.

1373-1411 - Brandenburg (Branibor) Rule of the Luxembourgs before the change to the Hohenzollerns.

1377 - 99 - England. The last Plantagenet, replaced by Lancasterians.

1382 - 1387 - Hungary. Maria replaced by Bohemian King Egmond Luxembourg (Sigismund 1)

1370 - 1385 - Poland. House of Anjou.

From 1386 - Jagiellon Dynasty, starting from Ladislaus Jagiello.

1385 - Portugal. Start of the Avis Dynasty, end of the Burgundy Dynasty.

1363 - Sweden. End of the Folkung Dynasty.

1357-1371 - Scotland - end of the Bruce Dynasty, arrival of the Stuart Dynasty.

1396 - Change of the dynasty in Aragon (Berengars.)

Those who were proteges of the former empire were supposed to leave the scene of history.

The monotheists also left. Part of the previous religious elite fled from New Rome to the south of France - the old Biblical heartland. Later, the stay there of the monotheists as fugatives will be reflected in the Old Testament as the exile of the Judaeans in Babylon, and in the history of the Catholic Church as the exile of the popes in Avignon. These events are one and the same.

The majority of Judaies fled to the west, to imperial Semitic Mauritania. In particular, there the ethnic features of the people who are later called Jews were formed from the middle of the 14th to the end of the 15th centuries.

The new western elite, full of ambitious intentions, organized a decisive assault of the former empire's capital, which is called the Fourth Crusade in the traditional history. A new religious-political idea, originally connected with the execution of the Bogomil Vasily who had been transformed into the Messiah (i.e., into Jesus Christ) served as the ideological justification of it. "Punish the 'executioners of Jesus" - this was the official slogan of the crusade.

The ordinary crusaders, while being gathered for war, were certain

that they really were going to chastise the executioners of Jesus.This is shown by the fact that, on the crusaders' maps, "Jerusalem" was located immediately outside of Macedonia, in the Balkans - in the same place where modern Istanbul is located.

The fact that the crusaders were battling not with Moslems, but with Greeks, is confirmed by a preponderance of the evidence, linguistic evidence in particular. The word "mosque" (musquette) was unknown in France before 1351. They did not see minarets until 1606, they did not hear muezzins (in the form maizin) until 1568, and the present muezzin appeared only in 1823. Imam (in the form iman) was introduced into use from 1559.

Even the word "Saracen" (sarrasin) was noted in the French language simultaneously with the word "synagogue" in 1080, although these same Saracen-Moslems had invaded the territory of France, according to the history school books, as early as the 8th century.

After the capture of Jerusalem-Rome-Constantinople and the overthrow of Greek rule, a Latin crusader state was formed.

In 1431, at the Council of Basel, the date of the birth of Christ was introduced for the first time - in honor of Jesus-Vasily, who had been crucified comparatively recently. At the Council of Florence in 1439, part of the Greek and Slavic religious elite recognized Jesus Christ and the leadership of the western religious standards. The epoch of modern Christianity had arrived.

However, not all parts of the former empire recognized the new Latin masters by any means.

Many of the eastern orders, for example the Turkish speaking Golden Horde, resisted them. Behind this were those same political motivations (the formation of independent states, the striving to separate themselves not only physically but also spiritually from the former empire, and opposition to Christians, who had declared themselves the successors of the imperial monotheists) which had precipitated the rupture. The

confrontation of these two powerful blocs - of the west and the east - defined political life for several centuries thereafter.

Starting around 1400, pressure from the east increases. In 1453, Mehmet II captured the Eternal City with a powerful blow. Mehmet II, however, behaved himself as a good friend of Christianity. Traditional history recognizes that "Orthodox" services were maintained in the churches of Constantinople. The Great Turk revived the "ancient Greek" arts which, for a Moslem, is unthinkable. There are reports that Europe asked him to lead the Worldwide Ecumenical Apostolic Church. From the point of view of the traditional history, it is inexplicable to ask a Moslem sultan to become the head of the Ecumenical Christian Church! Therefore, it is impossible to find even explanations in the historical works. Historians only discuss the breadth of soul and the tolerant views of Mehmet II.

We will not argue about the soul of the Great Turk. One is at liberty to express whatever assumption about it he likes. There are by far more fundamental considerations than this. Chief of them is that the Moslems still had not separated themselves from the rest of the world.

All of this lay ahead. But for the time being, Mehmet II treated the Israelites and Christians as brothers and willingly recognized their languages, beliefs, and culture.

Greek, as before, remained the state language. In their addresses to the countries of the West, the sultans used, as a rule, Greek in particular. Mehmet II also had recourse to Italian, more precisely, to its Venetian dialect, to German with elements of Yiddish and rarely to Latin. Venice throughout the 15th century used Greek exclusively in its relations with the Gran Turco.

The patrimonial superiority, that is the Vaticanship, of Mehmet II recognized the majority of dynasties, but a previous centralization still had not taken place, and religious unity even more so. The Greek-Orthodox religious elite had left Constantinople. Fletcher (Giles), author of a description of the State of Muscovy in the 16century, writes that

the Greek island of Xios became a temporary Zion for the Orthodox:

"The patriarch, or the chief ruler in affairs of the faith, was until last year from Constantinople, whom they called the Patriarch of Zion, which is why that, being banished from Constantinople (the place of his sojourn) by the Turks, he has moved to the island of Zion, which sometimes is called Xios, where he also has established his patriarchal seat.

"Russian tsars and clergy have sent to him every year gifts and have considered themselves spiritually subject to him and subject to the Church of that place".

There is evidence that the Moslems considered themselves true Christians. Mikhalon Litvin cites a curious description of religious customs while speaking about the beliefs of the people who settled south of modern Russia. Here is an extract from the tenth fragment:

"The Tatars and Turks, and also other Saracens, have a common religion, or law. It resembles Judaism (Judaismum) and Nestorian Heresy (haeresim Nestorianum). They recognize a single and whole (simplicem) God. For they believe in Christ, the holy preacher and the final judge of the world, who was born of the Virgin, but who did not suffer the passion. They observe circumcision. But they execute it at that mature age at which their patriarch Ismail (Ismahel) underwent circumcision. They say that this sect (secta) originated in Mecca (Mecha), the city of Arabia, nearly 600 years after the birth of Christ with the assistance of the Jews (Judaeis) who were resettled there after the fall of Jerusalem, according to the evil intent of a certain monk and malicious apostate Sergium (Sergii), for the ruin of Christianity (Christianitatis)... They blame, ridicule, reproach us, Christians, because of our great indifference to divine affairs and the harm, the evil, one brings to another, [while saying] that [we are] barbarians, atheists, who accidentally bear the name of Christ, who do not belong to his faith, and they deem us as unworthy of relations with them".

The dispute about who the true Christians were was not in the least

a scholastic one. Very serious political motives stood behind it. It was a question, in new conditions, about the creation of more democratically applicable beliefs aimed, in contrast to Judaism, at enticing masses of people into the number of their adherents.

The victorious Ottoman Empire, as already noted, needed its own ideology, a moral foundation for its own pretensions. And this ideology appeared — an even more democratic one than Christianity. Access to it was open to each and everyone without any kind of obstacle. There was neither Judaic giyur nor Christian Baptism. It was enough to pronounce in the presence of witnesses a phrase that there was no God except Allah, and that Mohammed is his prophet, and you were a Moslem.

Jesus was not rejected completely. He became one of the prophets who had preceded Mohammed. This inexorably entailed the final separation of Christianity from the new religion, and simultaneously from the capital of the empire on the Bosporus, with which Christians now did not want to have anything in common. The crucifixion of the God man Jesus=Vasily was transferred to Jerusalem. True, at the same time there remained in the teachings a multitude of signs pointing to Constantinople, but such details were not of great concern to anyone. The perfection of the teachings became the business of subsequent generations.

Exactly the same picture is observed in Islam. While considering Jesus a genuine prophet or angel, the Moslems drank wine with gusto, venerated Apollo and Venus, and painted portraits of their beloved Mohammed.

The famous physician Avicenna-Abu Ali Ibn Sino, being an orthodox Moslem, advocated the drinking of wine in accordance with Islamic Law.

Inscriptions on Moslem banners were written in Greek.

Moslem women prayed in the temple along with men (“Tales of a Thousand and One Nights”).

They burned adulteresses at the stake; no one knew anything about the famous and supposedly ancient custom of stoning them.

At the end of the 18th century, Russians were praying in mosques and synagogues, for example, in Kiev. Moslems prayed to the Holy Trinity in "leopard skin", and Christians read the Koran (The Holy Scripture.)

They finally separated Allah from Christianity only in 1878. The "Orthodox Interlocutor" issued a headline in that year: "On the separation of churches into Orthodox and Moslem and on the excommunication of Allah from the Greek Orthodox Church".

The empire of the monotheists was completely forgotten in all these upheavals. After the passing of several centuries, no one any longer remembers what it was, or if it even existed at all. The new history of Europe, which was concocted according to the chronology manufactured by the former Jew Joseph Scaliger and his followers, had lied it out of existence. Nonetheless, traces of the empire endure, because everything that has appeared subsequently is based on its achievements. And we will learn, through recovering it, what the realities of the first worldwide state on the planet were.

15. The Vertical Line of Imperial Authority

CHAPTER FIFTEEN

Given the military and technical superiority which an empire possessed, it was comparatively easy to conquer territory and subdue scattered tribes. It turned out to be much more difficult to rule them, to built, as it now is acceptable to say, a "vertical line of authority", to collect taxes and to organize troops. It is clear that people knew how to do all of this even earlier. But at no other time was the government of a state so complex and on such a wide scale. Those notions about sovereigns and their subjects that were the foundation of former social structures no longer were suitable for it.

We already have spoken about some of these notions, and even of the structures as well while discussing Egypt and its pharaohs. Here we would add the following:

The right of the people was viewed as a reflection of the right of the gods. The king possessed sacral powers; as the representative of the heavens, he was the keeper of order on earth. He judged and punished, made offerings and was, it is clear, a military leader.

The principle of reign was based on the fundamental idea of empire: "Authority is from a single God". The sovereign received it by means of ordination and anointing for reign. The prefix God's Anointed Sovereign, or Ordained, was added to the name of the sovereign - either Christ in Greek or Augustine in Latin.

The pagan, self-willed peoples with their dozens and hundreds of gods and idols were nipped in the bud. This didn't at all mean that people in the subjugated provinces instantly stopped honoring the old beloved gods. The extermination of paganism was spread out over many centuries. It has even now not been completely ended and it hardly will ever be concluded with total victory ever since many of its features have been organically assimilated into the world's religions.

However, the principal objective was accomplished: The ideological paradigm was changed religiously. This change occurred in a short space of time and, initially, without excessive bloodshed. The reason for this was that although veneration of the rulers in rituals was introduced, everything else remained virtually as it had been - habitual and, perhaps, even native for the believers.

Indeed, the sovereign, marked by a seal of selectness, became as before the possessor of wonderful, supernatural qualities. They rewrote his biography, deriving his ancestry from the Sun or the Morning Star (Astarte). We find traces in particular of such a relationship to the ruler even during the late Middle Ages. They called Louis XVI in France the "Sun King." In Rus, Grand Duke Vladimir was "Red Sun". These are not simply poetic examples thought up by courtly flatterers, but distant echoes of the existence of the institution of the holy kings.

They changed not only the biographies for the rulers, but also the names. They called them by various nicknames, being afraid of the evil eye that is of the influence of evil forces. It was thought that if one were to call the sovereign by his real name, then these forces somehow would see it and cause troubles. They attached colossal significance to words - especially to names. While creating the world, the monotheists said, the Lord certainly called the light "light", the earth "earth" and the sky "sky", as if they would not have existed unless they had been given names by the Creator.

Thanks to the fear of the evil eye, the serial names, "Tertius" (The Third), "Octavius" (The Eighth), appeared and names which defined

appearance of the type Chlorus (the Pale.) These nicknames often defined the personalities of the rulers: Terrible, Bloody, Most Gentle... The names of one of the best-known emperors: Diocletian Gaius Aurelius Valerius, which means, in translation from the Latin and Hebrew, Recognized by God, the Strong, Golden and Firm. No one knows what his real name had been before his ascension to the throne.

An emperor's entries and receptions were extremely magnificent. He appeared in the long garments of a high priest with a white priestly band, which was decorated with pearls, on his head.

It was thought that the sovereigns possessed the incredible strength of a glance. Therefore, it was categorically forbidden to look them in the eyes. At the approach of a king, everyone was supposed to prostrate himself, while uttering magical formulas to avert the power of the king's glance. And what is more, the strength of a word was recognized as 'omnipotent.

They consider this custom Oriental, but it flourished equally in Europe.

The holy king was not supposed to touch the ground during trips, therefore, they carried him in a palanquin or he rode on horseback. We are able to see in many pictures which have been preserved since those times the carriage of grand dukes or kings on special litters. This custom existed from France to Tibet and Burma. And in Japan, too. Faithful Japanese to this day do not doubt in the divine origin of their emperor.

The law of the first wedding night, well-known in the whole world, grew out of the institution of the holy kings. Not only did the rulers themselves in those times treat it extremely seriously, which is fully explainable, but also the newlyweds, regardless how strange this sounds today. Homage to the phallus had done its work. It would not be a joke if a child were conceived with the participation of the divine phallus! One had to consider such a tot divine. Moreover, the first-born would be the natural offspring of the sovereign, which promised sizable material benefits.

Playwrights say that on the stage, the king himself does not convey royal grandeur, but his entourage does. And it is the same in life. The institution of the divine kings gave birth to such court positions as chamberlains, house stewards, etc. Owing to the sacral quality of the king's personage, the house steward, while serving the meals, was supposed to test them at first, and afterwards, having turned away from the king so that he did not see how the latter ate, ring a bell. All courtiers prostrated themselves at once: the moment of partaking of food by the sovereign also was sacred.

The title of "purveyor to the Court of His Imperial Majesty" was connected with the institution of the sacred kings. This title was the most honorable in all the states independent of the empire - from London to Tokyo. The Court purveyor was supposed to deliver only the ritually pure - kosher - which was approved by the high priests and clergymen! - food, clothing, etc., worthy of a sovereign.

The rulers had their own heraldic symbols. The question about them is extremely important for studying the system of governing an empire. Heraldry reflects the correlation of the central authority with the authority of governors around the whole world, the dynastic, hierarchal, military and other connections which made the owners of some emblems powerful rulers and others - vassals.

The question becomes central here about the heraldic significance of the African maned lion as a symbol of a central royal authority. The maned lion lives only in the central part of the African continent in the Savanna belt on the territory of Sudan. By the way, the extent of its portrayal is unusually wide: it is included in the emblems of Tibet, China, Burma, Sri-Lanka, the southern provinces of India, Persia, Spain, England and Finland.

When and for whom the lion became a symbol of empire, one may judge by the title of the emperors - of the Ethiopian Negus Negussie (King of Kings): "The Lion of the Tribe of Judah was victorious." That is, according to tradition, one of the 12 grandsons of Abraham, the

ancestor of the 12 tribes of Israel, Judah, first made the Lion a symbol of royal authority. So the practice of that time is reflected in the legend.

In the time of the king there was a senate. It consisted of patres - the elders of the communities. Hence, their traditional designation - "fathers and senators". Any decision was supposed to receive their approval in order to become a law for the community. The authority of the senators was called "paternal authority" (auctoritas patrum.) The notion of "pope", which is fundamental in the hierarchy of authority, was applied, as we see, to the nearest associates of the king.

At the heart of the state laws lay the fas, a code of religious maxims. The holy laws, thus, embodied that stage in the development of the law when it still had not been separated fully from the religious institutions.

All this, in the opinion of traditional history, was in the mythical Roman Empire. And the names of the different institutions of authority and codes of laws are cited in the books on the history of law in Latin. The Roman supposedly spoke it. At the same time, the authors refer to works which became known only in the Middle Ages, when written publications appeared for the first time in Latin.

Disputes regarding the antiquity of Latin have not faded away over the centuries. It is considered that "ancient, shining Latin" lost all its dignity by the start of the Middle Ages and was changed into a coarse, clumsy language which regained its former luster again only in the Renaissance epoch. Such a degradation, and then resurrection, one need say, is a fantastic phenomenon. Not one language of the world has completed similar flip-flops in its development. This by itself elicits critical curiosity.

But we will not enter into the dispute. For determination of the age of "ancient" works it is by far more productive to turn to their content. That is, to use the same method used by many researchers in the analysis of the holy books. When this is done it becomes clear that the "ancient" sources, as a matter of fact, were written in the Middle Ages. We will make certain of this a bit later, while examining the legacy of Plato and

Aristotle, the best known of the "ancient" philosophers and theorists of law and the state system.

For the time being we shall emphasize that there is an inviolable law of social life. This is that people judge one problem or another only 'when these problems appear. There is not one case in the history of mankind when someone in good time, particularly over many centuries, discussed and analyzed problems which had not appeared yet. Nature still has not created such prophets. Therefore, it is possible to calculate the time of a work's creation by its content. We have in mind here accounts which discuss different forms of state system and their pre-history and development trends.

In particular, when states began to attain those shapes which are familiar to us today, questions were raised by those whom we call (by convention) Plato and Aristotle: how are proper states constituted? On which principles and laws? And this is the Middle Ages! They relegated those principles which they formulated to antiquity in order to convince everyone of their truth and age. Such was the social control of society.

If one puts aside the Scaligerian chronology he can see in the sources how people came to grips, step-by-step, with the fundamentals of state structure in their new historical conditions. Everything in life occurred exactly as it was described in the "ancient" works (provided, that is, that one considers the Middle Ages "antiquity").

Thus, at the base was the fas, the code of the religious maxims. The priests were involved with this ; in particular, the college of pontiffs. The etymology of the word pontifices is "bridge builders".

It is a question of a bridge between the world of people and the world of the gods. The pontiffs managed the calendar, legal procedure and private law.

This college was considered most powerful owing to the fact that its constituent members were connected with the totality of the gods. Later, when the forced introduction of monotheism began, they began

to represent the one God. Still later, in the time of the flowering of the Christianity of Jesus Christ, of all the pontiffs there remained only one - the Pope of Rome. And no one remembered any longer that with which its pagan predecessors had been involved.

Having adapted fas to life, the priests created ius - secular law, which appeared in the form of royal laws - leges regiae, and at its heart - tradition. This was promulgated by them as having been the customs of the forefathers - the traditions of the elders (mores maiorum).

On the whole, a situation was depicted which was identical to "ancient" Egypt. Only it is strange that there is not one line about it in one work about legendary Rome. But you see, the parallels are simply striking. They give one with a basis to suppose that it is a question about one and the same society. Only they called it otherwise and sent it off into different epochs.

The content of the royal laws is unknown with any precision, as the traditional history recognizes. But it nevertheless knows that crimes - misdeeds - already were being divided into those which affected all of society (delicta publica) and those which affected individual persons (delicta privata.) The original ius, very likely, specialized in "public matters". Duoviri perduelliones investigated the matters of crimes against society, murders included. Death as a dedication to the gods in the sacrifice of people, which was declared sacer esto, was the punishment for such crimes.

Private cases also were subject to sacral law and customs. They burnt arsonists, for example, for deliberate arson. In other words, the Judaic law, "an eye for an eye," was operative.

Every border—terminus—was under the protection of a god. This was, when it appeared, an innovation which sprang from the ideas of private property and the state. The Latin expression "capital punishment", poena capite, literally "punishment by the head" ("cutting off of the head") in a figurative sense designated "reduction to slavery". The enslavement of military prisoners was, in civil terms, the equivalent of

their death. Therefore, the word servus, which means slave, had the meaning "retained," that is, one who could have been killed, but whose life was. The slave had died in the eyes of the law. From this followed the legal axiom "the slave has no head" (servus nullum caput habuit).

i Such, in our view, were features of the law in the first decade of the existence of the empire. However, new principles of law were necessary for a state based on a single god and his annointed which replaced the old one, with its numerous intermediaries between the emperor and society, the "father senators" and the pontiffs, each of whom prayed to his own god and guessed according to the liver of a sacrificed animal what might happen tomorrow.

At just this very time appeared, out of nowhere, the works of Plato and Aristotle, concerned, as these were, with the fundamental principles of building a state.

One should recall here what we have already said concerning Plato in previous chapters. History has preserved accounts of Pleton, who lived in the Middle Ages and who, himself, wrote the works later attributed to "ancient" Plato. His works bear the same titles as those of his "ancient" namesake. He even organized an Academy, exactly as did Plato. That is, supposedly, he duplicated the career of his famous predecessor down to the last detail.

Practically all serious researchers now recognize the mythic quality of Plato, whatever the chronology to which they adhere. Traditional historians, true, speak about it somewhat allegorically, acknowledging, for example, that the Sparta which Plato describes in his "Republic" was mythical:

"The myth exercised an influence on Plato's political theory and on the theory of countless subsequent writers. In its developed form, it is contained in the 'Biography of Lykurgos', which belongs to Plutarch. The ideals which this myth supported played a significant role in the development of the theories of Russo, Nietzsche and national socialism. From the historic point of view, this myth is even more important than

the reality".

The priority of the myth over reality is a curious acknowledgement for historians. Even more significant is Plato's connection with national socialism, one of the most terrible phenomena of the 20th century.

But just what did Plato write? How does he propose to build a state?

He begins with a division of citizens into three classes: the common people, soldiers and guardians.

..."Justice will be admitted to be the having and doing of what is a man's own, and belongs to him. Seeing then that there are three distinct classes, any meddling of one with another, or the change of one into another, is the greatest harm to the State, and may be most justly termed evil-doing." ("The Republic," Book 4).

And another thing: ..."at the foundation of the State, a man should practice one thing only, the thing to which his nature was best adapted (ibid).

In other words, everyone should know his place. Political power is to be entrusted only to the guardians. There are significantly fewer of these than there are of the people who belong to the first two classes. The main problem, in Plato's opinion, is assuring that the guardians carry out the command of the legislator.

–"Do not compel us to assign to the guardians a sort of happiness which will make them anything but guardians" (ibid).

They are an isolated class. So isolated that Plato proposes establishing for them a special way of life. They are obliged to live in small homes and eat simple food; at that, in common dining rooms; they have no private property besides what is absolutely necessary. Gold and silver are forbidden to them.

If it is scrutinized a bit more closely, then Plato's program is, per se, a short summary of monastic communes. Their members are even called by the same name that the medieval monks (the adherents of monotheism) called themselves - guardians! Where is the antiquity here?

True, the Platonic guardians, in contrast to monks, can have children. But their children will be taken away from their parents after birth and serious measures taken to ensure that the parents don't know which children are theirs and the children do not know who their parents are. The parties involved have no right to object to the "marriages" arranged by the state. They are supposed to be guided by the thought of their debt to the State, and not by any kind of sentiment.

"All these women should be common to all these men, not one should live honestly with the other" (ibid).

Plato's thoughts about how it is necessary to govern people are interesting. Best of all is to govern with the aid of a lie! At that, the lie is supposed to be the exclusive right of the government, exactly the same as the right to prescribe medicine is the exclusive right of the physician. It is supposed to be "one royal lie". The doctrine that God created people of three sorts is the most important part of it: the best are made of gold, those a bit worse - from silver, and the common people - from copper and iron.

Those made from gold are fit to be the guardians, those from silver are supposed to be the warriors and the rest may be involved with physical labor. This is, of course, a lie, but Plato thinks that it is possible to rear new generations in such a way that they cannot bring themselves to doubt it.

In the ideal state, social inequality is a means of supporting stability, but by no means of receiving the advantages of the upper layers. The beneficiary of freedom and supreme perfection turns out, with Plato, not to be the individual or even a class, but all of society itself:

..."Our aim in founding the State was not the disproportionate happiness of any one class, but the greatest happiness of the whole" ("The Republic", Book. 4).

In Aristotle's opinion, Plato is not right because the real Sparta is not at all as the author of "The Republic" described it. The Spartans

show themselves to be both cowards, and as liars; one is easily able to bribe them... Aristotle decidedly did not like Sparta.

But before speaking about his views, a few words about whether as a matter of fact there once was such a philosopher. His most ancient biography is dated only to the 14th century. Historians, as in the case with Plato, are compelled to maintain that his philosophy was forgotten without a trace by mankind for fifteen hundred years, only to be miraculously reborn in all its brilliance in the Middle Ages. At the same time, they themselves are at a loss as to how this was able to happen.

We shall quote the opinion of the famous scientist, Bertrand Russell, which is stated in the fundamental "The History of Western Philosophy". The following puzzles him: a gap of centuries lies between the philosopher's works and the Middle Ages when his works became known. And for some reason "nothing to which these experiments were relevant existed from Aristotle's time until the rise of the Italian cities in the Middle Ages. In many ways, the experience to which Aristotle appeals is more relevant to the modern world than to any that existed for fifteen hundred years after the book was written" ("The History of Western Philosophy").

Speaking more simply, Aristotle's works supposedly appeared fifteen hundred years before the need for them arose. Really, an inexplicable paradox.

There are also other grounds for doubt. We know practically everything about Aristotle: who his father was, where and from whom he studied, the names of those he educated (Alexander the Great himself among them!) and when and from what he died—"from an old stomach disease". And all this is known after the philosopher's two thousand years of complete oblivion! Where are the originals of the documents in which such detailed information is contained? Who kept them for so many centuries? For comparison: our information about Shakespeare, who lived four hundred years ago, is contradictory and fragmentary.

Authorities on Shakespeare have thoroughly studied every surviving scap of documentation from the Shakespearian epoch. Which independent documents have been preserved since the time of "ancient" Aristotle? None.

But let us see that which he pondered. In contrast to Plato, Aristotle was convinced:

"The state is created... for living happily."

True, people are not the same, and therefore their ideas of happiness are different:

All tame animals are better off when they are ruled by man; the one rules and the other is ruled; this principle, of necessity, extends to all mankind".

The part devoted to tyranny is interesting. A tyrant desires riches, whereas a king desires honors. The tyrant has guards who are mercenaries, whereas the king has guards who are citizens. Tyrants are mostly demagogues, who acquire power by promising to protect the people against the notables. He should make war, in order that his subjects may have something to do and be always in want of a leader ("Politics").

"It is a melancholy reflection that this passage is, of the whole book, the one most appropriate to the present day," Bertrand Russell notes. One can agree with him. Really, the impression is created that Aristotle lived quite recently.

This impression is strengthened when you read Aristotle's discussion of how foreign conquest still does not mean the end of the state. Bertrand Russell sees signs in it that in deep antiquity "many people took the imperialist view"—a somewhat unexpected conclusion. Imperialism is a phenomenon of completely other times, by no means ancient. And even discussion of foreign conquest is feasible only when nations appear that one can conquer. But if one is to believe Aristotle, there were only city-states in his times! Could these have been considered separate nations? Or foreigners in relation to one another? Of course not.

Aristotle's city-states are, in our opinion, an exact image of mediaeval Italy, where no one spoke yet about an Italian nation. The Italians became aware of themselves as a single nation only in Garibaldi's time. So just when did Aristotle live?

He also meditates on how large the state should be. It is supposed to be sufficiently large to accomplish the satisfaction of personal needs to some degree, but not so large that it cannot be effectually governed. This, in our view, is direct, concrete advice to rulers on problems of state structure—not abstract theorizing. And, as we shall see later, Aristotle's opinions were the basis on which both an actual empire and the states which originated in its ruins were built.

The philosopher's opinion about classes is interesting.

Men who work for their living should not be admitted to citizenship. "Citizens should not lead the life of mechanics or tradesmen, for such a life is ignoble and inimical to virtue". And the philosopher expresses himself as regards trade, usury and money:

..."The most hated sort, and with the greatest reason, is usury, which makes a gain out of money itself, and not from the natural object of it. For money was intended to be used in exchange, but not to increase at interest... Wherefore, of all modes of getting wealth, this is the most unnatural". ("Politics" Book 1, 23).

As we will show in the chapter "Money for the Empire", all these attributes of economics appeared only when an economic surplus appeared in society, when the manufacturing technology for minting coins was developed, when a banking system and rates of exchange of different states had come into being, and when a system of communications connected gigantic spaces, without which there is no trade. Civilized events, colossal in their results, had to occur before trade and money became an integral part of people's lives. There were none of these events in "antiquity." They occurred in the Middle Ages.

Several words about usury. It, as Aristotle himself says, is built on

the interest received by the money-lender. The author clearly does not know that in antiquity the mathematical notion "interest", which he uses freely, did not exist. He is certain that there had always been usury-interest and that any reader would understand what he meant without any explanation of it being necessary.

Aristotle in general is a profound modern economist. He researched such phenomena totally as the division of labor, commodity economy, the two types of cost, allocation, etc. He also guessed that a monetary form of trade is the furthest development of a simple form of cost, that money functions both as a measure of cost and as a means of currency. "His insights are surprising", the historians write admiringly. The economist Karl Marx even calls Aristotle a great researcher, who analyzed for the first time the form of cost. (**Karl Marx**, **Frederick Engels**. *Collected Works* 2nd edition, volume 23, page 68).

It is all correct, Aristotle is really great. But could there have been a commodity economy in "ancient" time? The minimum demand of Aristotle's "Politics" is that all citizens should possess the ability to submit. The maximum program applies only to the rulers: not only is the virtue of a citizen necessary for the ability to rule, but also the virtue of a man, because the authority he has should be morally perfect. A political structure assumes the authority of law, which is defined by the philosopher as "a dispassionate intellect", and as "those foundations according to which those in power are supposed to rule and defend a given form of state existence against those who disrupt it". (VI, 1, page 217).

As a law-abiding and loyal citizen, Aristotle thinks: a monarchy is the most ancient form of political structure, the first and most godlike form, especially an absolute monarchy, which is achieved with the presence in the state of a most splendid man. Aristotle maintains that such a man is as if he were elevated to a position above the law. Being in effect a god among ordinary people, he himself is the law and it is ridiculous to try to subject him to the laws he makes for others. "Such people in the

states are their eternal kings" (III, 8, page 131). If such a man is found in the state, then "it remains only to submit to such a man",

Let us look at how the advice of Plato and Aristotle is considered in the state organization. Yes, a monarch, the "eternal king", stands above the law. The King can do no wrong. Here we see full agreement with Aristotle.

Society is divided, according to Plato, into classes; the guardians teach these to submit. But one has to govern according to some kind of rules, otherwise the country collapses—especially since it is larger than the city-states were, by orders of magnitude. How is it to be?

Above all: find deputies locally. Here one cannot afford to make a mistake. Practically everything depends on the one who exercises rule-by-proxy—most of all tranquility in the conquered territories. Of course, it wasn't any great difficulty to name as a ruler a local prince, a doge or, at worst, the leader of a tribe. But how loyal would these be? Might they raise an insurrection tomorrow, trying to separate from the empire? This is what troubled the capital.

But if the sovereign was anointed to the kingdom, then his main proteges in the locations should in some way be connected with the Lord or the prophets. The more firmly it was suggested to people that the authority was from God, the less trouble there would be from them. They wouldn't revolt even in their thoughts. Therefore, those who belonged to the caste of monotheists were valued by the rulers and were counted as the emperor's kinsmen. Attachment to family life and nepotism in the allocation of authority were an ineradicable feature of all states of the world. Even now they flourish in the developing countries.

Instructions concerning the selection and allocation of personnel are scattered in the writings of a later period, when the monotheist Jews had yielded their public role in the arena of history to the followers of the New Testament. But while the ideological paradigm had changed, the principles, which had been proven in practice many times by the predecessors, were maintained and multiplied. It is through these that

we also judge the empire's state structure.

The facts cited in the book by **Michael Baigent**, **Richard Leigh**, and **Henry Lincoln** are typical in this regard (*The Holy Blood and the Holy Grail*). They examine, in this, the holy family and the inheritance of royal authority in the leading crowned houses of Europe. Very curious things come to light. It turns out, for one thing, that the rulers of the Middle Ages, the forefathers of many modern royal courts, traced their own dynasties to the family tree of Jesus Christ! To that same Son of God who, according to the Bible, had neither family nor children.

That Christ had traditionally been unmarried did not suit the rulers who, only recently, after the collapse of the empire, had seized power and whose fathers and grandfathers were Jews. It was necessary to find—and quickly—other, more noteworthy branches in their family trees. Thus the notion became generally accepted and even obligatory in those times that Jesus Christ had a wife, children and other relatives and relations.

The recent writing of a certain historian, who found a relational connection of Great Britain's royal family with Christ, is recalled. As the press reported, the author was rewarded with the praise of this family's members. So, the medieval propensity of the crown-bearing personalities for a more esteemed pedigree is alive to this day.

The authors of *Holy Blood...* are advancing a version of the origin of the Merovingians from the tribe of Benjamin. **Jean Robin**, the French historian, calls this version "the bodily carnal Judaization of the Merovingians".

It is contended that Jesus was married to Mary Magdalene, who belonged to the family of Benjamin, and that he had an heir to the throne from her. In the well-known *Golden Legend*, **Jacobus de Voragine** maintains that Mary Magdalene was of a royal family. This sounds especially strange if one recalls that, in New Testament tradition, she figures as a woman of ill repute.

Mary's father bore the Persian name Syrus, and her mother the Greek

Eucharia, which points to her having been not simply royal, but of imperial origin. Moreover, Jacobus de Voragine, in concert with even earlier Christian authors, identifies Saint Mary Magdalene as the Mary of Bethany in the Gospel of John.

According to the *Golden Legend*, both sisters, their brother (Lazarus), Joseph of Arimathea, the Lord's brother James and Saint Maximinus sailed on a ship to Marseilles. The Russian chronicles mention the coming of Mary Magdalene from the Promised Land, her visit to Tiberius in Rome and the presentation to him of gifts. A most interesting subject, which has precious little in common with the canonical Gospels.

After the death of Magdalene, James, the Lord's brother, founded the "Brotherhood of the Knights of the Holy Sepulchre", and the last relatives of Jesus Christ from the Holy Family, escorted by the Grand Master (Maximum) of the Sepulchres (Keepers of the Grave), sailed to Europe.

There they continued to guard the grave. And not just anywhere, but in Provence, in the small town of Acqs, in the Sainte Baume grotto, which means "Holy Healing".

At first all the highest ranks of the caste of stewards was considered the same family. Relations among them were conducted according to a formula which was stated by Rudyard Kipling in the "Jungle Book"—"Mowgli": "You and I are of the same blood" (even though this may have been the spiritual, ideological, and religious blood which is frequently stronger than real family ties). Later, of course, this formula was abstracted away into "Brothers and Sisters in Christ"—cocering absolutely everybody who believed.

Therefore, the comparatively recently uncovered frescoes of the Archangelsk and Blagoveshchensk cathedrals in the Moscow Kremlin should be interpreted with absolute dispassion, In the time of the Romanov tsars they were covered with plaster and partially broken. And when they uncovered them, they saw that Christ's family tree was portrayed on the frescoes. And the Russian grand dukes Dmitri Donskoi, Vasily Dmitrievich, Ivan

the Third and Vasily the Third were included in it. Alongside them stand the "ancient" philosophers and poets Plato, Plutarch, Aristotle, Virgil, Zeno, Thucydides, Homer and others. They are all from the same epoch and the same tribal family: from the caste of the medieval monotheists. Before the Romanovs they still knew that the family tree of the ruling castes was once a real family tree.

The continuous connections of the local rulers with the Judaic center of the empire are clearly traced in Asia as well. The family

Sit tree of the Afghan royal family is typical in this regard ; this is cited in the book by the Japanese writer **Arimasa Kubo**, "The Israelites Came to Ancient Japan".

According to the legend, the rulers of Afghanistan are the descendants of the ancient Israelites from the tribe of Benjamin. It is extremely revealing that this assertion was expressed only in the 17th century. That is, after the break-up of the empire and the birth of Islam.

The adherents of this version maintain that King Shaul (Saul) had a son Yirmiahu (Jeremiah), who also had a son named Afghana, Jeremiah died approximately at the same time as his father, Shaul; Afghana secured a high position in the rule of King David and remained at the royal court during the rule of Solomon.

Four hundred years later, during the troubles in Israel, the Afghana family resettled in the province of Gur (now the center of Afghanistan.) They stayed here to live and went into trade. With the arrival of Islam on these lands, seven representatives of the Jews who lived in Gur, headed by their leader Kish, appealed to the prophet Mohammed. The prophet rewarded them, and the Jewish name Kish was changed by Mohammed to the name Arab- a-Rashid. Afterwards, Arab-a-Rashid received instructions to spread Islam among his people.

The legend bears, as we see, a strikingly pronounced religious character. It has been called upon to show the all-triumphant strength of Islam. Indeed, it was worth having Mohammed's lesson in sight, as the Jews

immediately understood where the truth lay and bowed to the prophet. If one does not take into account the religious slant, then before us is a truthful tale about how during the collapse of the empire, which was called the troubles in Israel, a group of Israelites ran off to the former imperial province of Gur. Here they settled down, supported by the former governor-general of the center—Kish, and being an educated and experienced people, having money and connections, became the actual rulers. Inasmuch as over time it became clear that the empire would not be restored and the religion which had predominated in it would not recover its lost positions, it was necessary to look for another ideological prop and distance itself from Judaism. And then they decided to lean upon the just-born Islam. Mohammed gladly agreed to support them. There are grounds to suppose that in particular such successes became the motivation behind the appearance in the Koran of the Surahs supporting the ambition of the Jews to return to their own lands.

True, afterwards it was necessary to replace mercy with anger. The local population, which hated the newcomer tax collectors, was not agreed to recognize anything at all that came from them. Therefore, other surahs arose, just as God-inspired, which called for the destruction of the Jews—pronto and without mercy.

They knew well as early as the 18th century that the rulers of the various states which had been formed on the ruins of the empire belonged to the same caste. During the Great French Revolution, a crowd attempted to destroy the statues of the 28 Israeli kings that adorned the cathedral of Notre Dame de Paris. The statues were located high up and it was difficult to hit them, but they destroyed them soundly. Traditional history notably fails to explain why the revolutionaries did not like the Biblical kings. There is only the supposition that any mention of rulers and kings at all would make the people furious. So they tried to reach these statues.

If one even agrees that revolutionary elements arouse in people by no means the best feelings, the artificiality of similar explanations is

obvious. Most likely, the crowd in those times still fully perceived Israel and the royal dynasty as a single whole. The 28 Israeli kings represented to them the predecessors of the overthrown monarchy.

Let us return, however, to *The Holy Blood and the Holy Grail*.

The symbol of the grail is a symbol of authority and of traditions, which are inherited. It is part and parcel of the legendary Prester John, the legend of whom was spread widely in the Middle Ages.

John was the master of a huge empire, he was omnipotent and all-powerful. Kings and tsars were for him only subjects. *Tractatus pulcherrimus* calls John "the king of kings—rex regnum." He combines in himself spiritual and secular authority and he can say about himself: "Prester John, by God's grace lord of all lords who only are beneath heaven from the rising of the sun to paradise on earth".

In all the mediaeval sources, Prester John controls and holds back the tribes of the Gogs and Magogs and controls the seen and unseen worlds. He impedes the penetration into his kingdom of "lions" and "giants". Imperial military units corresponded to the "lions", which had portrayals of a lion on their ensigns (standards). "The degraded caste of warriors who had renounced high principles and fell into the grip of arrogance, violence and militancy corresponded to the "giants" or "titans". "The giants, according to the epic literature of those times, were worshippers of the wolf" (**Yaroslav Kesler**).

Some sources maintain that king Xerxes, Alexander the Great, the Roman emperors, Ogier, king of Denmark and many others visited the kingdom of Prester John and there they were accorded legitimatization of their status as rulers.

John's kingdom is named the empire of the "Great Khan" in mysterious and miraculous stories, that is, the Khan Father, in Slavic BATI-KHAN or Vatikan, who sits in the center of the world. According to the descriptions of Marco Polo, Hayton, Mandeville, Giovanni di Plano Carpinia and others, he was understood as the all-powerful sovereign of

a huge country, as a wise and happy monarch. Which fully corresponds to our version.

The main conclusion is: "The idea of the grail is the idea of imperial power".

And on it, let us repeat, a vertical system of governance has been built. The armed forces were its most important component. For all around, you know, are conquered territories with a hostile population! On the other hand, to hold troops there permanently meant to destroy the state.

And then a new form of military presence arose. More precisely, an old form of monastic communes, which arose as integrations of the castrated, was fitted to the new conditions. They founded military units on the conquered lands which were based on the principles of a fraternal (monastic) community. Communities of guardians.

The opinion prevails that monastic communities were not typical of Judaism. It is not in the least so. One would like to emphasize again: the Judaism of that time was not a matter of religion or of national isolation. It was a caste, an original social stratum of society.

The Jewish writer Philo of Alexandria in the composition "A Contemplative Life" described the Egyptian "therapeutists" (literally "attendants"). The rules of their life were so close to the later monasticism that Eusebius Pamphili (supposedly the fifth century A.D.) wrote in his "Church History", that Philo was talking about the first Christian monks.

In 1947, specialists, as we already have said, found a village of the monastic type at the famous Qumran. That same Qumran where the world-renowned scrolls supposedly two thousand years old were discovered. The regulations of this settlement had very much in common with the Egyptian "therapeutists" described by Philo, and also with those mentioned by various historians under the term "Essenes".

Therefore, before the very middle of 1960, voices were heard which

proposed considering Qumran a Christian settlement or at least "proto-Christian". The opinion changed fundamentally afterwards, The Qumran scrolls led to a radical change in current notions concerning both the historical side of the development of the forms of fraternal societies and about the conceptual content of this form.

Qumran was not Christian in the modern understanding of this word, and it was not a direct predecessor of Christianity. We can say at the same time that it was also not an alternative to Christianity. The forms of the monastic life (ascetic ideals and even everyday life itself) were put together as form of caste life which served the empire. They were, by the highest standards, if one does not take into account the religious appearance, imperial. That is, they fulfilled the role not only of religious centers, but also of special foundations of authority. And one can call them Christian only in the case of knowing that Christianity existed at that time without Christ.

As the researcher of the history of the monastic communes and orders, **A. Sinelnikov**, emphasizes, while speaking about the origin of the monastic communes, that we should grasp two ideas—a chaste existence and an existence which is isolated from people. Both have ancient pre-Christian roots, which go back to the time of castration. Nonetheless, all forms of Christian monasticism have been built on them and are being built to this day.

According to Biblical sources, the appearance of the monks occurred after the gift of the New Testament, and they were foretold by the prophet Jeremiah (Book of Jeremiah 31: 31–33.) And this idea is encountered in it for the first time in the Bible. The commune, or the Church of the New Testament, is similar to Israel, which wanders in the desert. This is a military camp, and those, who are in it are in a military situation.

The soldiers are not supposed to be burdened either by property or by family—we know how literally the early Church transferred this requirement to itself. Moreover, even in peacetime they keep permanent

guard. The consciousness of the Church as a war "camp" in the desert implied the isolation of its members from common people, and even more—a relationship to those who are outside the camp, as to a potential enemy. Israel (those who rise up against God) did not desire war, but still less found friendship with those peoples through whose domains it went, as through a desert.

Everything was organized precisely as Plato had prescribed.

The requirement for release from the family inexorably led to the ideal of a chaste life, which was necessary for a permanent paschal vigil, or guard. What kind family can there be when one must be permanently on the alert, like a sentry at the post! Angels, also keeping watch for the Lord, have neither families nor relatives. And it is necessary for the "divine dogs" to become like them, sinless creations of the Lord.

This idea is expressed in divine service not only by the Christian, but also by the inhabitants of Qumran. When they sing today in the churches Now the forces of Heaven serve invisibly with us, they are repeating the main thought of pre-Christian divine service (**Yaroslav Kesler**).

Therefore, the question is not in which of the religions there exists monasticism, but the main difference between its various forms. It, this difference, is distinguished by the idea of "asceticism", a heritage of the times of the castrati.

The ascetic way of life has become the foundation of the existence of new brotherhoods. The studies of the holy fathers, who lived at one time with the first monks and represented the two most important regions of the world—Syria (Jacob Aphraat) and Asia Minor (Methodius of Olympus) are evidence of it Aphraat and Methodius define the general church foundation on which the empire erected the building of monasticism as a special imperial institution.

Teaching about the Church as a military camp in Exodus becomes primary with Saint Methodius.

The idea itself of the Exodus implies "a pilgrimage." It is one of the main definitions of monasticism. "A monk is a pilgrim, he is not supposed to interfere in a strange land—and then he will be comforted". Even in later times the monastic tradition continues to trace its pilgrimage to Abraham. The classical treatise on "pilgrimage" is the third stage of the Ladder of Saint John Climacus (supposedly of the 7th century). There, in particular, it says:

> "No one to such a measure has subjected himself to a pilgrimage as that Great One who heard: leave your land, and your family, and the home of your father, and furthermore was summoned to a foreign and barbaric land. Sometimes the Lord much glorifies the one who will be made a pilgrim in the example of his Great One"...

The prophet Isaiah adds:

> "But they who wait for the Lord will renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." (Isaiah 40:31.)

And another thing: "He will raise a signal for a nation afar off, and whistle for it from the ends of the earth; and lo, swiftly, speedily it comes! None is weary, none stumbles, none slumbers or sleeps, not a waistcloth is loose, not a sandal-thong broken; their arrows are sharp, all their bows bent, their horses' hoofs seem like flint, and their wheels like the whirlwind" (Isaiah 5:26-28).

"God's people" with the name of the Lord on the lips and with bows in hand walk in the vanguard of the Exodus—in the struggle for dominion in the world.

Enough is well known about some facets of life of the military camp—of the monasteries. In particular, about the principles of obedience and unselfishness. We will dwell on the less known.

Even days of repose in the brotherhoods are looked on as a repetition

of the stages of the Exodus. As Israel (those against God) has rested in its wandering along with the tabernacles of the covenant each Sabbath, so too the Church rests in its own celebrations of the "true Sabbath"—Sunday, and afterwards will push further until it completes the conquest of the new lands.

One more eloquent detail. During a march in enemy territory it is deathly dangerous to start a friendship with the local inhabitants. Therefore, the monastery is supposed to have as few contacts as possible with those who are outside the camp. And it is even necessary to be fed extremely frugally and it is desirable with those products which the monks themselves grow. The hostile population is surprising, and it can poison.

Very likely everyone by no means knows that within the monasteries the principle of absolute equality rules and that as long as a century ago a prohibition was established against accepting clerics into the brotherhood. Whoever you might be in the world, for example a bishop, you will not get into the monastery until you abdicate your dignity. Not one of the abbots has an official church title which elevates him above the others. This meant that everyone equally is responsible for fulfilling the covenant for the conquest of new lands—of the fact that in the holy writing it is called Jerusalem and we call Empire.

The "divine dogs" have become a buttress in the spread of monotheism in the conquered regions and a reliable shelter for those who procured money for the empire.

History has preserved reports also about other facets of the state organization of that period. A confederative structure of the Empire is traced. It has caused not in the least an aspiration of the center to give some kind of laws to the provinces. They began to think about laws many centuries later. The fact was decisive that today political scientists identify "feedback" and consider the successful functioning of state apparatus one of the main conditions. Speaking simplistically, the center is supposed to track permanently how the laws are fulfilled at

the local level and how the population regards these laws. Without monitoring, efficient government is impossible.

However, in the Middle Ages there was nothing to think of regarding the efficiency of remote areas: there were neither communications nor a quick connection. So the best way out of the situation was the creation of more or less autonomous provinces. It was much easier and more convenient to control the local rulers than the vast lands which were peopled by a population disposed to hostility.

Main provinces were defined: Italy with Apulia and Sicily, Castile and Portugal, Aragon with Catalonia and Navarre, England with Scotland and Ireland, Germany with Livonia and Prussia, France and Denmark. Its own leadership was in each province, with troops and the attributes of authority. Each even had its own Zemsky Sobor—a legislative organ.

In the pagan epoch, agreements between overlords and vassals bore a sacral nature: the vassals vowed fidelity, calling on the gods as witnesses. In the new conditions, the supreme ruler concluded pacts with the governors. The Athenian Chalkokondyles (15th century) reports about the resumption of a peace treaty between Byzantium and the Osman state after the assent to the throne of Bayazit I.

The governors themselves also concluded pacts with their vassals.

One of the most well-known documents of the Middle Ages which regulated the relationships of the vassals with the overlord is the Magna Carta of 1215 (according to the traditional chronology.) The king noted in the introduction that he is giving the liberties “having regard to God and for the salvation of our soul”.

There is one peculiarity in this assertion: John Lackland does not say a word about Jesus Christ. He remembers God and the holy church, but he does not know the Son of God. It is like the king was not completely Christian in the modern understanding of this word. Otherwise, it is impossible to explain such “forgetfulness”.

Without fail, a provincial spiritual center was created which guided

the overall religious and ideological line of the central authority. The rulers understood clearly already at that time: the more soundly the ideas necessary for the capital are introduced into the people's minds, the less trouble the conquered tribes will give.

The division of the powers left their traces not only in the documents, but also in the language of the different peoples. The linguist Emile Beneviste discovered in the ancient Indian and ancient Iranian languages clear indications of the existence in ancient society of the following original castes:

Plato, as we see, used in his speculative creations the accumulation of the former centuries.

Centers for the administration of medical and quarantine operations appeared. The capital had people in locations who were responsible for federal projects of construction, communications, the development of crafts, the organization of land use and the developing of land, and also units for the support of order and the provision of internal security of the governing structures.

We are using modern ideas while speaking of these. Therefore, the impression may appear that, at that time, the administration of building and architectural affairs, sanitary control, police and the like already existed. It is clear that there was none of this. However, the problems which had appeared forced people to create the rudiments of government—of countries, of regions and of cities. Generally speaking, all of today's social and state structures are, in their origin, survivals from the Middle Ages.

16. Money for the Empire

CHAPTER SIXTEEN

The traditional historiography is inclined to guess that empires originated in antiquity periodically and abruptly. A military genius appeared out of the blue in one state or the other who wished at any cost to become famous for his exploits on the field of battle. He assembled the troops, utterly destroying his own subjects, and departed to sack and loot his neighbors near and far. His wars were brave; weapons, the most modern ; strategy, above praise. Thus was an empire formed. And when the genius died, the state there and then collapsed; the ungifted heirs plundered and reduced it to pieces.

Such is a typical scheme of the birth and death of the ancient empires which are described in historic works. And allusions to the material and financial basis of the campaigns, how they governed the conquered territories and how they collected tribute from the vanquished are encountered extremely rarely on the pages of the traditional textbooks.

If descriptions of this appear nevertheless, they are fantastic. When a historian writes, for example, that some kind of "ancient" conqueror brought, besides slaves, caravans with bags of gold coins and chests of valuable stones, including diamonds from a far away campaign, it means he did not have the slightest notion of what significant civilized events were supposed to have taken place before coins and diamonds appeared.

Stories about valuables brought from distant lands, in particular about diamonds, look unfounded. At that, they are in a golden setting and

worthy of adorning the crowns of the ancient kings and khans. That is, they are large and skillfully finished. Crowns are not adorned with any old unpolished trinket.

Besides, specialists maintain that only diamond dust is able to act on the hardest stones in the world. But did the technology exist to get such dust and use it with the application of special instruments and magnifying glasses in any "prehistoric" country? There was no such country in antiquity. Diamond production is an offspring of the Middle Ages. They were involved with them most of all in Holland, one of the first commercial powers of the world. Right there where they invented the first magnifying glasses!

One also must keep in mind that in the cutting of hard stones, it is necessary to hold them to a wheel while observing a whole series of conditions. It was possible to obtain the substance needed for this, which is used successfully even today, only in the 15th century: it is rosin, a residue of the distillation of natural resin. No one is in any doubt today that distillation originated as a technological process not earlier than the 15th century in connection with the appearance of the technology for the production of glass tubes.

The stories about coins look even less convincing. Numismatics is evidence of it.

It reveals many peculiarities in the comparison of "ancient" and mediaeval coins.

They perceive in their history, as also in history in general, "the ancient golden age", "the dark ages" and the "Renaissance". It is considered, for example, that gold coins practically disappeared completely in Italy from the 8th century A.D. until the middle of the 13th century. Western Europe supposedly rejected the controversy with the Byzantines and the Moslems in the minting of such coins. Even in Moslem Spain not one gold coin was struck between the start of the 8th and the start of the 10th centuries. Real "dark ages".

Inasmuch as it is impossible to accuse the "wild" nomads of it, they have found another reason: they stopped stamping gold coins on the demand of Pipin at the council in Rheims. It turns out that the Roman pope was able to change the economic laws! Didn't they produce the most valuable currency for five hundred years in accordance with his one decree? In our view, this explanation is intended only for those who do not understand anything about economics.

Ferdinand Gregorovius notes in sorrow:

> "No papal coins exist from the time of Benedictus VII (died in 894) to Leo IX (middle of the 11th century; this is no more than chance, since coins, of course, had to be minted... It is even more surprising that not one coin of Gregory VII has been preserved".

If it is chance then, in that case, its scales are broad. In the hidden treasures of the 10-13th centuries (for example, on the territory of ancient Rus) among the tens of thousands of coins of that period, only a few Italian coins of the 10-13th centuries have been found. Inasmuch as no one intends to change the Scaligerian chronology, historians have begun to assert that there were no Rus economic and commercial ties with Italy then. But just what does one do then with the written sources that maintain that such ties, on the other hand, were very strong? Traditional history is keeping quiet. The "standstill" in Roman coinage from the 8th through the 13th centuries is especially striking after the shining (in the history of coinage) period of the Roman Empire of the 1-6th centuries A.D. In which connection, the "ancient" coins are distinguished from the similar ones of the Middle Ages only by the fact that the traditional chronology relates them to the start of our era. There are no other differences. There is a second: vague theories of "simulations" and "imitations". For example, the English pennies of King Edward (1042-1066) supposedly copy the Constantinople solidi of Justinian II (565-578.) If they had been contemporaries, it would be somehow understandable, but here the difference is almost 500 years! And how were the mediaeval

masters able fully to reestablish the lost technology of coining after five centuries? They were, the traditional history assures us. In 1252, broad stamping of full weight gold coins which quickly replace those of Byzantium, "reappears" in Rome completely unexpectedly and "without preparation". This sudden event is considered in traditional numismatics as a "dramatic change in the situations, which prevailed in the first half of the Middle Ages". Meanwhile, hidden treasures have been unearthed in which mediaeval coins were intermixed with "ancient" ones. Is it possible that over the five-century interruption of coining the ancient coins kept their value (not wearing out) and that they continued to use them here, there and everywhere? Unlikely. Most likely there was no break as a matter of fact. As there was no "ancient" money. In order to understand why, let us ask the question of how in general money appeared in the modern understanding of this word. And when.

No small amount of work (in particular, that of I. Shumach) has been devoted to this question. Scientists have found the following:

The appearance of money is a result of the development of commercial and financial capital. And it developed only in the cities. Not in imaginary fantastic cities of "antiquity", but in real ones. The first city settlements were, in the full sense of the word, colonies of merchants and craftsmen, and the city foundations arose among the arriving population, which were from all sides alien to each other (**Henri Pirenne** *Belgium's Mediaeval Cities*).

Cities as legal entities appeared for the first time in the 14th century.

> "The city was strengthened by a vow of "commune" and considered a "corporation" in a legal sense. By the way, all this didn't happen at once, writes Max Weber in "City". "As early as 1313, as Hachek indicates, English cities were not able receive a 'franchise,' because they, speaking in the modern language, were not a 'legal entity', and only during the time of Edward I do the cities appear as corporations".

Well, and just who was a merchant? In the 14th century it was, mainly, a seller of special, rare, luxurious and exotic goods. As manufacturing developed and the elite grew rich, demand for such goods grew. Therefore, in time the number and significance of the businessmen grew. They introduced that small part of essential surplus which the local economy was not able to produce. Let us add that the local economy was mainly self-sufficient. It was called a natural economy.

As Le Goff notes, "the majority of merchant associations, besides the simple associations of a family type, were created only for one deal, a business trip or for a period from 3 to 5 years. Only in the 14th century do the merchants begin to produce the first accounts. Distrust toward an account will prevail longer still, and, as is known, it is necessary to await the 14th century in order to see the advent of real attention to a calculated quantity".

"One can consider precisely this absence of desire and ability most strikingly of all it becomes apparent in the bookkeeping of the Middle Ages," adds Werner Sombart, "While looking through the notes of some Toelner, Viko von Geldersen, Wittenborg, and Otto Ruhland, you envision with difficulty that the authors were the eminent merchants of their time. All their bookkeeping consisted of disorderly entries of totals for purchases and sales, which we meet, for example, in the minor shopkeepers of our small provincial towns" (*Modern Capitalism*). Werner Sombart was astonished for no reason, Toelner and his colleagues were minor businessmen. Advanced bookkeeping isn't needed for one deal or business trip. It originated when the empire created the first semblance of a unified state area. When more or less reliable trade routes had appeared. When it became necessary to settle up using money with near and distant business partners. When, finally, different currencies were encountered in the markets. Just when both bookkeeping and serious financial foundations of the banking type became necessary. And they appeared.

By the way, the traditional history thinks that they were conceived as

early as in ancient Iran during the second millennium before the new era. Afterwards "they blossomed richly... in Babylon", and Egypt. But in the fifth century A.D., as is believed in the generally accepted chronology, the banks disappeared. It can't be helped, the "dark ages"!

Historians **Peter James** and **Nick Thorpe** write as well:

"The banks disappeared in Europe after the destruction of the empire in the Sth century of our era"...

A developed banking network had appeared in the Arab world by the 9th century". (*The Origin of Money and Banks*), The historians do not specify in what way this network developed in the East and why for five centuries there were no banks in Europe. Having told the tale that loan agreements in Babylon were written on clay tablets, and that they calculated percentages of profit with the aid of pebbles, the authors transition to the early Middle Ages:

"The first European banking operations can be dated to 808 of our era, when Jewish merchants in Northern Italy united for the creation of a primitive bank, in which it was possible to keep cash on deposit. More or less modern banks appeared for the first time in Venice at the end of the 12th century, when the great sea power imposed on its citizens a special tax in order to pay expenses for a war that was taking place simultaneously with the East and the West. A special commission, which at last was reformed into the bank's management, kept an eye on the heaps (banck is "heap" in German) of cash.

This is similar to the truth, but only similar. As the documents testify, the first bank or "exchange table" was organized in the north of Italy, in Genoa, in 1346. It had branches that were located in the cities on the trade routes. Now the merchants were able to put money into one of the branches, complete a trip without any money, having thus lowered the risk of being robbed on the road, and at another branch of the bank get their money back. One can imagine what a relief this was for businessmen who risked their lives and purses during every trading journey. Especially to distant countries.

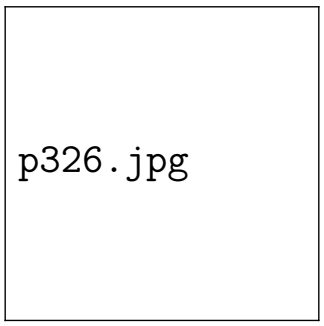


Figure 16.1: Inscriptions in mirror image for comparison of Hebrew and Latin alphabets

They distributed the money in accordance with special documents. It followed for them to compile these in such ways that their financial secrets never fell into strange hands. Therefore, they wrote them using a special script. Without vowels. Without punctuation marks which would help someone to guess what the letter was about, Even without capital letters, The script was called Hebrew.

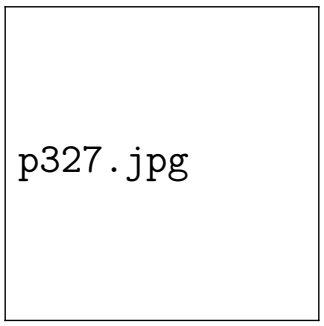
They didn't contrive it specially. The priestly castes, including also a caste of monotheists, had used such methods of intercourse for a long time. It is enough to recall Egyptian Hieroglyphs and Minoan writing.

The lingua franca, free language, language of international intercourse, the language of commerce was the Aramaic language. If one investigates, it was not able to be otherwise. Only the educated people, as today, traded and transacted finances, and they were entirely the Jewish monotheists. Therefore, their language also lay at the basis of the script.

By the way, an interesting hypothesis has been put forth about the origin of Latin letters in particular from it. But—in a mirror image. The simplest method of cryptology.

They took the famous Aramaic, or Hebrew, so well known to everyone and in the mirror they got... Latin.

For the most serious business messages, but of course, the most serious cryptogram was used, which was based on a numerical cipher, with the



addition of a literal cipher, with a displacement according to the days, that is according to all the rules of conspirology. And these rules are set forth in the kabala. Only the Masters knew it.

The house of Medici from Florence developed the idea of opening a bank. As early as the 15th century, the wealth of the house of Medici was nearly 10 million dollars translated into modern currency. This was a huge amount of money for those times. The Medicis kept three fourths of their capital outside Italy. In France alone they had 24 divisions of the bank. The fact that the popes preferred to exact payments due them in the European countries through Italian merchants, especially the Lombardi, enabled the development of the money operations in Italy to a significant degree.

The French King Jean Valois reacted first to the situation that was taking place. In 1360, he produced a gold coin—the French franc, on which was inscribed Francorum rex, that is, King of the Franks, and the whole territory, which was subject to the king became Franco, that is, a territory of free trade, without direct taxation.

By the way, not only the wise king stamped coins. Every new prince tried to stamp his own coin. "In the impetuous inter-prince score settlings of the 14-15th centuries, some princes perished so quickly that they were not able to get into the chronicles, but nonetheless they succeeded in immortalizing their names on coins," reports Mole Man (Internet). "Historians know about the existence of the Goroden principality and its capital Goroden only from coin inscriptions. About where it was located

one can judge indirectly only by the topography of fortuitous coin finds" ("How We Look for Ancient Russian Coins").

"In short", writes Le Goff in "Medieval Civilization", "money became a symbol of political and social power to a greater extent than economic might. Scenes of stamping coins occupy a fairly good place in the iconography: we see them in Saint-Martin-de- Boscherville, Souvegny, and Worms".

And how did they make the coins? Here the historians and specialists in linguistics have no doubts.

"Until the 14th century, instruments necessary for stamping such as iron punches, gouges, chisels and the like, did not exist. In the English language (the Webster dictionary) the word chisel, which simultaneously means cutter, punch, gouge, chisel and die, appeared only in the 14th century. This word is the same as the French ciseau, which designates that same set of instruments (besides the die itself), But the English puncheon (die), which also was noted for the first time in the 14th century, calculates the French "pu(a)nson", writes Yaroslav Kesler. "Let us add that also the meaning of 'vise' appeared in the English language in the 16th century".

There are neither "ancient Greek" nor Latin names of the above mentioned instruments.

Various emblems are engraved on many of the coins. But heraldry is an offspring of the Middle Ages, I. Shumach reminds us. The work of the Italian jurist Bartolo, whose "Tractatus de Insigniis et Armis" was published in 1356 is considered the earliest work with an account of the rules of heraldry. So, if they find "ancient" coins with heraldic emblems, this is the most reliable indicator that it isn't worth talking about any kind of antiquity where they are concerned.

When the adherents of the traditional chronology establish "moneyless" centuries in history, their assertions basically contradict the monetary law: once money once appears in circulation, it may disappear from circulation

due to unsettled conditions but, in the long run, its quantity tends to increase. Whenever centuries on end are declared to be a "moneyless period" in chronology, then, a falsification of history is occurring. One can violate the law of economics in theory, but not in practice.

Thus, any "ancient" coin can be dated, at the earliest, to the second half of the 14th century, and the same holds true for an "ancient" book in which the word "coin" or its local equivalent is encountered.

Let us emphasize the most important point here again: there was an objective need for coins. Commercial and monetary relations required them, and required that they be made to established, objective standards. Given such uniformity, rates of exchange could exist. Without uniformity in weight and fineness, coins (whether foreign or domestic) are no more than pieces of metal of doubtful value. What good are coins if they cannot be spent or exchanged?

Further: exchange rates themselves are senseless without special financial organizations, even in their most primitive forms, and without elementary systems of accounting and calculation. Was all this found in "ancient" Persia, in "ancient" Greece and in the Europe "conquered by the Huns"?

The traditional historians do not ask such questions. The colorful descriptions of chests with coins and diamonds captured on campaigns and stored in the most secret caves in the manner of the fairy tales of a "Thousand and One Nights", which became known by the way only in the 18th century, suit them fully. Arabic philologist Claudia Ott detected that tales were written by orientalist Antuan Galan and published in 1704 (La Republicca, 10.6.2004).

However, we are dealing not with fairy tales, but with history. And they are obliged to say that without money, without commercial and monetary relations, the empire technically was not able to be created. Mobile troops, means of communication—transportation and intercommunications, without which intensive trade is impossible, and financial structures—these are the main preconditions for the existence of a single

land state of large dimensions. When they appeared, then the ambitious ideas of the Byzantine rulers who were striving for world supremacy could be realized.

After the conquest of territory, economic interests mainly troubled New Rome. Local conflicts unavoidably arose in places. However, local "score settlings", whether between Russian princes, French counts or Tatar Khans, didn't worry the capital very much so long as they did not interrupt the receipt of tribute. But if this happened, then the center took the most drastic measures. There are more than a few descriptions in the documents of that period of a different sort of invasions of the "unclean", the "barbarians", the "heathens", the "Normans" and the like. These reflect not so much the civil strife within the Empire as the repression by the central authority of a different sort of unrest and uprising: the refusal of any region or city to pay taxes (tribute)—that is, with the undermining of the state's economic base.

The example of the Russian prince Alexander Nevsky is interesting from this perspective. He had the "Khan's charte", that is the center's authorization which was issued yearly (in German jaehrlich) to the regional government (now they would call it governor). Yarl (Prince) Alexander periodically beat the "Swede" Yarl Birger while, at the same time managing not to damage relations with the "Tatar" Khan Berke, the younger brother of Batu. Information in the biographies of Birger and Berke concur down to the smallest details (for example, the years involved are 1200-1266.) In Mauro Orbini's book on the history of the Slavic Rus, published by Peter the Great in 1722, the "Tatar-Swede" Berke-Birger is simply one person—the Slavic King Berikh.

The essence of the complex relationships of the two yarls— Berikh and Alexander—is simple: Berke-Berikh, on instruction of the center, conducted a census of the Russians in 1257, and this directly affected the regional interests which Nevsky defended. Here the king also had fleeced Berke, because a census would instantly uncover the hidden revenue.

The fact that Berikh-Birger-Berke is the imperial collector of tribute

becomes obvious once one considers that in Rumanian and in Moldovan, "bir" meant "tribute", and in Norwegian, birk is a circuit judge, appointed by the center. And even the ancient "capital" (that is, the place of tax collection) of the Swedes was called Birka. And now let us recall that in Tatar "bar" means "there are" (that is, in the given instance, "the tribute has been gathered"), and "yoke" means "no" (that is, "there is no tribute"). This Tatar yoke corresponds exactly to the English yoke. And hence the notion itself of "yoke": "a debtor who has not paid on time goes into slavery and they put a yoke on him ("Russkaya Pravda" of Yaroslav Mudry).

About what kind of "Tatar" yoke can one speak? About which "raids of the Vikings"? In the view of common robbers, all this is the activity of the empire's "tax police" and no more than that. But to the tax collector, there is truly "neither Hellene nor Jew"—there are only tax-payers.

Today no one thinks about what the "titles of nobility" of the feudal landlords originally meant: count, marquis, baron and the like. And you see, for example, German "count" originally meant "clerk". The Italian "count" is conte, as too the French comte, which meant "calculation". In English, the very same words "count" and "to count" are written and read generally identically: count.

The highest titles of the noblemen in Russia sounded thus: chamberlain, equerry, falconer and the like. That is, these were people who were body servants of the rulers —looking after their bedrooms, stables, hunting falcons, etc. After the fall of Byzantium, the heirs of these former clerks and accountants who had worked in the service of the empire became "counts" in the new European countries. So there is no big difference between the Russian departmental dyak (that is, minister) and the French "duke" (that is, duke) in the 15th century (Yaroslav Kesler).

The Judais, an imperial caste, were the most numerous and the most important merchants and collectors of taxes. The main reason for this was that their monopoly in the fulfillment of these tasks was secured

as a supreme power. The monotheists, we repeat, possessed writing, had their own ciphers and secret codes, maintained solid financial ties at great distances and with all regions. It was a real commercial and financial brotherhood, which drew all the empire's provinces into its influence.

Some consider it an ominous web which entangled the arms and legs of the Ecumene. It would be more precise and objective to call it the empire's circulatory system, although extremely secretive and conservative.

It isn't necessary to explain how the taxpayers related to the publicans. They hated the collectors of the taxes sincerely and deeply at all times, and their names became synonymous of the worst that there can be in a man. They called them "aliens", "foreigners", "others", in a word —"Hebes". They were foreign and alien to everyone. In Rus the abusive word "busurman" appeared (from the German Besteuermann —"a collector of taxes, a publican"). Still, they were only government agents, "slaves of the treasury", as they figuratively called them in the Middle Ages in the empire's legislative acts.

Innocent, the Archbishop of Kherson and Tavrida, writes: "Besides an unwillingness to pay the duty, they saw in them the instrument of enslavement... Therefore, the "publican" and "unclean" were honored with equivalent words".

The English theologian CH Dodd adds: "The deep hatred which accompanies the word "publican", is explained by the special position of these people... Worse than that, the taxes enriched the hated foreign rulers or their proteges, the local petty monarchs. Therefore, they saw in the publicans the servants of the enemy. The Jews who had accepted such a responsibility were damned".

They hated the Jew publicans in the East, too.

Here is a characteristic passage from Konissky's "History of the Russ", which relates to 1625-1635:

"The Easter loaves sold in the cities were kept under watch of Polish village constables. He who had on his breast the inscription "uniat" bought the pashka (that is the Easter loaf) freely, he who did not have this inscription paid a duty of 38 Polish grosz. In many places, the Easter tax was handed over to the Jews, who levied the tribute without mercy... On the first day of Easter, when the Orthodox believers brought the already paid for pashka to the churches, the Jews, out of fear of forgery, appeared in the churchyard, were present during the consecration of the pashka and there and then marked with chalk or coal both the market and the home baked pashka, which were paid for with the tax".

It is difficult to regard such people kindly. One can only curse and banish them from decent society. As the well-known French historian Ernest Renan thinks: "These unfortunate people, who had been banished from society, were seen only among their own kind". Such total isolation is similar to that of the untouchables in India.

Thus, the publicans and members of their families, in the opinion of historians, are the outcasts of the imperial world. But then it is not understood how so many of then occupied such high levels in the state's hierarchy, and the highest in particular. Documents which will be discussed somewhat further below are evidence of this.

But for the time being let us say that they became even sacrosanct. Jesus, having passed a place of the collection of taxes, saw a publican named Levy, the son of Alpheus, sitting at the seat of custom.

"Follow Me", He said to him.

There is everything in this episode: both the seat of custom—a place for collection of duty, and the calling of a publican hated by everyone to the assembly of apostles. Christ evidently followed the example of the strong of the world.

Spain, England, Venice, Florence, Khazaria, Rus... Commercial and usurious houses, the Genoan and Venetian fleet, the Hanse and Lombard alliance, all belonged to the Judais. In Turkey and Bukhara, Samarqand

and Teheran, pagan Khazaria and the Uigur Kaganate—they, the Judais, were at the head of commercial and financial organizations everywhere. They received a papal bull conveying to them the exclusive monopoly over financial activities in Europe. In Russia the royal monopoly for Spaza shops and taverns belonged to them. The orders of the Knights Templar, Hospitaller and Teutons protect, cared for and coddled them.

It is not important that they speak in different languages: Yiddish, Ladino, Spharadit, Polish, Farsi,—it isn't important that they sing different songs and even have a different color of skin. They are the servants of the state. Everyone needs them when it is necessary to borrow money at interest, and they are hated by everyone when it is necessary to pay it back.

The state took care of them more than life itself: it was unthinkable to kill a goose that was laying such golden eggs. The authorities catered to them in everything—even the creation of exclusive communities where the publicans and financiers were able to live peacefully with families, collect the taxes before sending them to the center, and carry on the complicated bookkeeping work. Such settlements helped besides to segregate the financial network from the influence of local princelings and to subordinate it only to the capital.

The book of Joshua contains a curious text. Here are the lines from it:

"So by command of the Lord the people of Israel gave to the Levites the following cities and pasture lands out of their inheritance".

And the Levites live in special sheltered cities. Their official conformity to the hierarchy of the castes was indicated precisely: "The Lord's servants". Not of the princes, not of the governors, even not of the kings. The Lord's.

These legendary sheltered cities are surprising—if in nothing else by the fact that they are located within already existing cities. Their names have been preserved in the languages and toponymy of all peoples: The

Jewish quarters, the Jew Outskirts, the Jew Islands, the Ghetto.

Yes, the "ghetto".

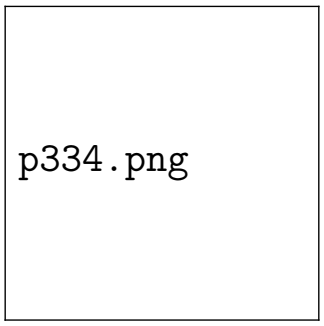
The researcher A. Sinel'nikov has analyzed a map of Venice, which was the primary commercial and financial center of Europe in the Middle Ages. If one sails along the Grand Canal from Saint Mark's Square and the Doge's Palace upwards to the Palazzo Calergi and the Palazzo Labia, then directly behind them, at the confluence of the Northern Canal into it, is located the cannon factory and powder warehouses region with the name "GHETTO". No one was even able to dream that the word gheta, a cannon casting shop, would become through the centuries the name itself of the Jewish quarters in many countries.

The center of Venice itself is the most ancient region of Rialto, from which it also started. Alongside is the port, the Ducale Palace, and Saint Mark's Square. The most guarded and forbidden region is the arms warehouses. A most convenient region for commerce, alongside are two of the main canals and the lagoon. Opposite are the warehouse region and the commercial rows. One may suppose that famous Venetian glass-blowers lived and worked in this region, or the sea wolves of the great Venetian fleet headed by the Moorish admiral Othello, or the guard of the Venetian state.

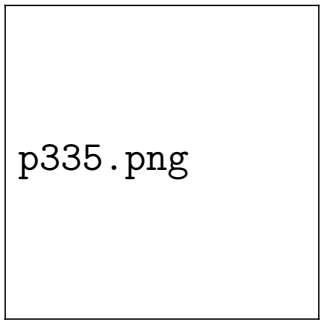
Nothing like it. The money-lender Shylock lived here, recorded by Shakespeare in the "Merchant of Venice", a Jew, a miser, and in general, in the opinion of his debtors, a very bad man.

Yes, here in particular, in the best location, the Jews were lodged. Those who were not subordinate to the doges and who lived by their own laws and who moreover sent the accounts heaven knows where. Here, alongside the Fondaco dei Turchi (the Turkish House) and the Scalz, almost opposite the great Ca d'Oro (Golden House) the Spagnola synagogue rises.

The scheme of placing an inner-city quarter of tax collectors in the most protected and convenient place in a commercial regard, after



1. Palazzo Vendramin-Calergi
2. Fondaco dei Turchi
3. Scalzi
4. Palazzo Pezaro
5. Ca d'Oro
6. Santa Maria dei Miracoli
7. Scuola San Marco
8. Santi Giovani e Paolo
9. San Simeone Piccolo
10. Rialto Bridge
11. Scuola San Rocco
12. Frari
13. Palazzo Loredan
14. Palazzo Farsetti
15. Grimani
16. Palazzo Contarini del Bovolo
17. San Marco
18. Palazzo Ducale
19. Old Procurators
20. New Procurators
21. Campanile
22. Library of Saint Mark
23. Palazzo Foscari
24. Palazzo Rezzonico
25. La Fenice 2
26. San Moise
27. Palazzo Contarini-Fasan
28. Gallerie dell'Accademia
29. Santa Maria della Salute
30. San Giorgio Maggiore



its approbation in Venice, went into circulation. Counterparts of the Venetian "Ghetto" appeared everywhere with the construction of new imperial cities or the winning for themselves of better places in the old towns, while partly forcing out the commercial enclaves. In many instances they become the embryos of new cities, growing up around the customs yard under the protection of guards.

The Roman ghetto, the Jewish quarters on Rhodos, Malta, Cyprus, Crete, and the Novgorod Jewish enclave are examples of ancient settlement sites or quarters of the first type. The Jewish quarter in Jerusalem, according to William of Tyre and Fulcher of Chartres, which was located where the Moslem quarter is now, next to the customs yard, and also the Jewish enclaves in Kiev, Lubeck, Salamanca and other cities, was related to the second type.

Finally, the basis of such cities as Paris, London and Clairvaux was the so-called City (Cite), at which the "Jewish" origin is easily guessed. Ile de la City in Paris was called the Jewish island until recently. And brothers from the Clairvaux abbey bore the name of Jewish brothers.

Exactly the same situation is observed also in the East. The famous "Mellach" in Morocco and "hara" (an abbreviation from harat al-yahud — the Jewish quarter) in the countries of the Middle East are exact copies of the "ghetto".

It is interesting that there was no "ghetto" in Florence, but there were also no fortress walls there. In the capital of Tuscany, the heart of Etruria, there was nothing for the Florentine dukes to fear. They wrer, after all, not vassals, not servants, but friends of the state. This being the case, the servants of the state lived with them in freedom.

There was not one ghetto in the Osman Empire. Neither was a ghetto found in Rus, including Poland, Finland and the Baltic. Warsaw aquired one only in the presence of the Nazis. But this is another story.

How was the life of the foreigners —the "Jews"—distinguished from the life of the local inhabitants?

In the first place, by strict autonomy, which amounted to self- isolation. It is important to emphasize: it was not an isolation by those around them, but primarily and mainly a self-isolation on their own part. It is not for nothing researchers critically disposed to the Jews emphasize that "the ghetto walls were built from both sides".

Such a city had its own police force—the guild watch.

Each such city had its own government—the "kagal" (council), headed by "cohen" and "mukadmin", who were independent of the local authority and who did not report to it. All cohens in the ghetto had only one ruler over them—a "Jewish bishop", a "court rabbi". In Spain he bore the title Rab del Corte, in literal translation "judicial slave".

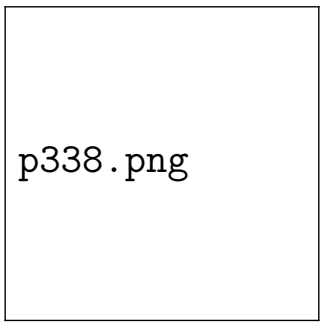
Add to this a treasury and a school—truly a state within a state.

And one more trait of this caste's life. Closed communities had the right to their own flags and coats of arms. For example, the Prague community had a banner decorated with a Star of David. Note that the right to a pennon (a banner) and coat of arms was secured only by the dictate of a monarch and given either for service to the sovereign or for patrimonial services. (Yaroslav Kesler)

The local authorities had no jurisdiction in this territory. The ghetto had its own court—a "lesser Sanhedrim" (from the Aramaic "sanhedrin"—a "meeting") or "dayanim." It consisted of 23 members of the community and was subordinate only to the Great Sanhedrin which was located somewhere far away, at the Temple.

The legislative base developed was collected in a code of instructions under the name of the "Galaha" (or "Gamara"), that is "The Way". The Mishna was the codified law which was created on the basis of the Galaha. It included 63 treatises and the 6 parts in them —the sedarim —spanned all facets of the society's life and expounded the style of behavior of a caste member in all spheres of his existence.

1. Zeraim (Seeds) regulates questions connected with agriculture and contained a treatise on daily prayers.



2. Moed (Period) is devoted to holidays, fasts and the Sabbath.
3. Nashim (Women) touches on, in particular, questions of marriage, divorce, matrimonial infidelity, nazareev (that is, monasticism) and vows.
4. Nezikim (Damages) explained questions of damage, commercial law, judicial procedure, the death penalty and oaths. This section also contains the treatise on ethics —Avot (Dicta of the fathers.)
5. Kodashim (Holy Things) is about sacrifices, rituals and service.
6. Taharot (Purifications) is about problems of ritual purity and impurity.

The text of the Mishna is distinguished by a diversity in language, style and presentation. This shows that it was compiled over a long time and by different authors; in a word, they corrected it over the course of many decades. And, what is very important, it was renewed. Supplemental collections of rules appeared, in particular, the Baraita— a supplement to the Mishna. Its name in Aramaic, "baraita", is literally "external." Afterwards the "Shulhan Arukh" (The "Set Table") arose - a collection which explains the civil and criminal law and adjusts the rules of everyday life, holidays and marriage. In this, questions of the acceptability of food, of ritual purity and regulations concerning mourning also are examined in it in detail.

It is not difficult to understand why this was necessary if one remembers the times when the "Set Table" was created. Epidemics of the plague and cholera rebounded one after the other in the Middle Ages

in Europe, carrying away hundreds of thousands of lives. Quarantine service laws were needed as much as air to breathe. It was not considered possible to survive without them in the overcrowded cities. Educated people, the Jews created these laws. They more closely than anyone else approximated an understanding of the nature of the deathly illness and worked out special rules of hygiene and sanitation.

It is no accident that, from those times on, emigrants from the Jewish Ghettos had the reputation of being the best doctors. Any feudal lord who respected himself had in his court or castle a Jewish court doctor.

Let us return, however, to the financial activity of the publicans. In short, it came down to the fact that, in the process of collecting the taxes (the tribute), they created the foundations of the modern financial and commercial system. In particular, they contrived account books with debit and credit accounting. Afterwards, bank checks and billing. The holding as security of a debtor's property, that which now is known under the name "Lombard broker" (a pawn shop) named after its founding users—the Lombards—is also their invention. They introduced monitoring of the purity and content of gold and silver in coins, assaying it for the collection of tithes and taxes, the levying of fines and for the violation of laws - even from the monarchs and church hierarchs at the local level. If one makes an analogy with our times, they carried out the functions of tax enforcement, or the structure, which provided uninterrupted operation of the worldwide financial network.

And they hit upon the registration of business. The system also was involved with customs and port duties, the financing of expeditions, construction, and colonization—everything where an investment of money was required. It was from here that the power of the state tax collectors grew! The economy was supported by them.

The question naturally arises: that which the Jews were able to count is understood, but how did they train their personnel? Where did they study?

As the documents confirm, the empire's financial bureaucracy was

responsible not only for the collection of taxes. They also collected knowledge. They reported to Czarigrad, to the capital, the main repository of knowledge, about all discoveries and inventions, about various curiosities and unusual natural phenomena. They called it Babylon—Babylon (from the Greek Biblos—a book). The expansion of knowledge also occurred through those very same bureaucratic governors.

Emerging from the Arian worship of Wisdom—of Sophia, Jewish culture was distinguished by an anxious regard for knowledge. Not only that, literacy in an illiterate sphere fed the Jews, knowledge served also as a hopeful defense when the environment became hostile. The population gazed upon the educated publicans as upon sorcerers. They hated them, but they were also afraid of them.

One can determine this with certainty. It is known how the aborigines of America and Australia perceived the written language which was brought by white people. They considered that this teaching for writing was some kind of religious ritual and that a book was a living being, which was able to speak and see. A case is described when a native messenger refused to take a written message, fearing that it would talk with him along the road. In another case, a native carried to a neighboring village four loaves of bread and a letter with an indication of the quantity of loaves. He ate one of them along the way, and they, naturally, exposed him. The next time, before he had the bread, he hid the letter in a hollow, but the truth again triumphed. Then he beat the letter in order that it might no longer inform on him (S. Valyansky and D. Kalyuzhny "Another History of the Middle Ages").

The peoples of Europe, Africa and Asia perceived the written language and knowledge in exactly the same way in bygone days. In such a situation, it was better for the Jew to know and know how to do as much as possible, even cultivating a reputation for occult abilities. Otherwise they might stop being afraid.

Education is one of the foundations of Judaism. Talmud situations confirm this:

> "Resch was speaking on behalf of the Rabbi Yehuda to the prince: 'The world exists only for the sake of the breath which comes out of the mouth of schoolchildren... We do not cease the instruction of children, even to build the Temple'." (Shabbat 119 b, according to the Talmud, S. 264).

"Rabbi Hyya, son of Abba, was saying that Rabbi Johanan said: all prophets without exception only of those advised, he who gives a daughter to a sage as wife, he who is in business for a sage and he who allows a sage to receive his good from him." (Brachot 34 b ; Talmud, S. 265).

There also is a report about a Jewish school in Amsterdam (the year 1680) from Rabbi Sabbatai ben Joseph Bass. Among other things, he reports that teachers are paid from a special community fund and are not supposed, therefore, to flatter "any people, and every schoolboy, whether poor or rich, can receive an education to an equal degree". Schoeps, Judische Geisteswelt ("The Jewish World of the Mind").

The disciple Pierre Abelard expressed it so: "Christian children receive education not from religious motives. They hope that the elder brother, who has become a clerk, will help his parents and his younger brothers... A Jew, whether poor or not, even if he has ten sons, sends all of them to study, not for the sake of wages as the Christians do, but for the sake of learning the Law, and not only his sons, but his daughters, too". ("Great Jewish Personalities in Ancient and Medieval Times", editor Simon Novek, page 240).

Jewish education reached its height in 12th century Western Europe. The common circle of learning included the Torah, Hebrew, poetry, the Talmud, philosophy and its connection with revelation, Euclid's Elements, arithmetic, optics, astronomy, music, mechanics, medicine, the natural sciences and metaphysics. Here is how William Lecky, the Irish historian and moralist, describes the intellectual situation of the Jews in the Middle Ages: "While those around them were groveling in

the darkness of besotted ignorance... while the intellect of Christiandom, enthralled by countless superstitions, had sunk into a deadly torpor in which all love of enquiry and all search for truth were abandoned, the Jews were still pursuing the path of knowledge, amassing learning, and stimulating progress with the same unflinching constancy that they manifested in their faith. They were the most skillful physicians, the ablest financiers, and among the most profound philosophers. ("History of the Rise and Influence of the Spirit of Rationalism in Europe," Volume II, page 271).

Yes, the Judais were approaching the training of staff responsibly.

But to train them from childhood is an undertaking of many years, and people are needed as early as today. Therefore, every year, before the Passover and at the end of the summer, the ships of the Venetian, Pisan, Amalfitani and Marseilles merchants delivered to the ports of the city of New Rome - Constantinople batches of new recruits from Southern France, Italy, Germany and Flanders. The new arrivals studied, some for a long time, some quickly, and went back to Europe, replenishing the financial and economic network of the world.

By now, the formation was being applied in the region of Lake Lugano, in modern Switzerland, of the margraviate of Jewry and Lotharginia at the middle and lower course of the Rhine and in the Moselle valley. Both of these formations fulfilled the functions of the Empire's intermediate customs yard in the presence of the collection of tithes in the western lands.

And there are other places in the center of Europe which were intermediate links in the financial and economic network. No less than five villages in the Carpathian Alps bear the name "Judendorf" to this day. In the mountains of Styria are counted even more "Judenburgs" and "Judenshtadts". "At the zenith of the Middle Ages we discover to the east a scattering of settlements (Jewish), which extend from Bavaria to Persia itself". (Mieses, M., Die Entstehungsuhrsache der judischen Dialekte, Berlin, 1915).

In addition to everything, new brotherhoods arose, close in nature to orders. Several such brotherhoods are well-known: that of Saints Andrew and Peter, which was created in Accra, of Pisans, of the Holy Spirit, of Saint James, a brotherhood named after King Edward the Confessor, the Guild of Freemasons, the Guild of Minstrels... In comparison with the spiritual and chivalrous orders, the brotherhoods were associations which included, chiefly, merchants and craft masters.

Let us also clarify the question about what they taught at the empire's financial courses, if modern terminology were used. Traditional historians adhere to the notion that mathematics has the most ancient of Indian, Egyptian and Arabic roots. In our view, this is much too vague an assertion. Everywhere and at all times people needed counting and ideas which were connected with the measurement of distances, volume, weight and the like. So, besides the roots named, it is possible to name others as well.

If one is to speak of modern mathematics, this was born in the Middle Ages. There are serious foundations for such an assertion. It is known that notwithstanding all its abstraction, this science always has resolved and resolves concrete practical problems. Thus, in particular the medieval rapid growth of the economy, the construction of grandiose structures of the European cathedral type, the navigational provision of around-the-world voyages and the appearance of firearm types of weapons demanded the creation of modern mathematical divisions.

One of them is algebra. A man by the name of Moses of Khorezm, also called Al-Khorezmi, became its father. The work "Al-Muhtasar fi hisab al-gabr wal-muqabala" was translated for the first time supposedly in 1147 into Latin by Robert of Chester under the title, "A Book of Algebra and Almucabola".

"Almucabola" is a term from the Judaic cabalistica. (Ralph Davidson, Chris Luemen "Evidence and Analysis").

It was, naturally, much easier for the 19th century to confirm the significance of the Jews in the development of economics and finances

than for the early Middle Ages. Too few original documents of those centuries have been preserved to our time. But to this day, no one has succeeded in explaining the medieval development of the world without a hypothesis about the civilizing role of Judaism. There does not exist in historical reality any kind of rational, dynamic concept outside of Judaism which also is oriented at competition and the marketplace.

Many researchers agree with this. Cyrus Gordon even writes: ..."the start of civilization cannot be separated from Judaic culture".

In financial documents, which nevertheless have been preserved from those times, are seen traces in particular of Judaic activity. Thus, "many documents from the archive of the government of Venice about commercial interests who conducted commerce with the Middle East are in the Hebrew script". (Lewis, Juden).

In the customs statutes of the city of Rafelstetten, "merchant" is a synonym for "Jew". Such ideas as "bourgeois", "citizen" and "Jew" also turn out to be synonyms.

A treaty concluded by Emperor Henry IV with the city of Worms supposedly in 1074 (most likely in the 14th century) begins with these words: "Judais ceterisque civibus Wormsae ("To the Jews and other inhabitants of Worms") (Bernt Engelmann, "Deutschland ohne Juden" ["Germany without the Jews"], Munich, 1974).

The Jews were named personally, all the remaining emperors were not ; they were, deprecatingly, "the others".

In the Middle Ages the Jews were used as the best organizers of the princely and royal economies. They are indicated in the documents correspondingly as "Servi Camerae" (court servants).

Their role in the East was similar. They were viewed there as, in essence, the bearers of the economy. Omar I (according to the traditional history, supposedly in the 7th century) reminded one of the governors:

> "Do you think that true believers would remain after us if we had not taken into captivity also as slaves the infidels and had not entrusted and not designated in the name of Allah in order to derive benefit from their work?"

In an official Osman letter of 1567 to the governor of Safed in Palestine it says: "a thousand rich and prosperous Jews... with their property and effects and with their families". This thousand has to be sent to Cyprus so they can elevate the island's economy.

The governor of Cyprus answers that the order has been fulfilled:

> "In the interests of the said island my noble command has been written... to conscribe and send 500 families from the Jews of Safed". Moreover, he focuses attention on the fact that he will send rich, and not poor Jews. (Bernard Lewis "The Jews of Islam").

A French Capuchin, who traveled in Turkey, wrote in 1681: "There is not any kind of class of families beneath the Turks and foreign merchants who would not have Jews employed. They value merchandise and its quality, work as translators or give counsel for all that it befits". **Lady Mary Wortely Montague**, who visited Turkey in the 19th century, writes:

> "I noted that the richest merchants were Jews. This people have in this country an incredible force. They have many privileges in comparison with Turkey's natives and constitute here a very significant free state, since it is governed according to their own laws.
>
> They have made all of the state's commerce too much their own, in part because of strong ties with each other, and partly because of the current benevolence of the Turks in the absence of their vigilance. Any pasha has a Jew as a homme d'affaires (domestic confidant),

> and he is let in on all secrets and guarantees all business". (Durant, Bd. LG, S. 172).

German banking of the 19th century is the fruit of Judaic development: "Both in earlier centuries and now the Christian financiers were too careful to undertake unknown and risky ventures and the solving of new problems. This function was passed on... to the private entrepreneurial activity of the banks which were created, in essence, by the Jews... Along with the large banks arose a whole series of small and medium Jewish banking offices, the chief task of which is to assure credits for commerce and entrepreneurial activity in today's cities that are thriving by leaps and bounds". (**H. M. Graupe**. *The Rise of Modern Judaism*, Hamburg, 1969). **Werner Sombart**, a German economist and historian, writes: "I bumped into the problem of the Jews completely by accident when I was substantially revising my *Modern Capitalism*. All those component parts of puritanical dogma, which we had been shown by those having knowledge for the formation of the capitalistic spirit, were adopted from the ideological areas of the Jewish religion".

The period from the end of the 15th to the end of the 17th centuries evokes special interest in Sombart. He muses:

> "The sudden decline of Spain, the sudden ascent of Holland, the wasting away because of it of so many cities of Italy and Germany and the prosperity of others, as, for example, Livorno, Antwerp, Hamburg and Frankfurt, by no means seems explainable with the former occasions (the discovery of a sea route to eastern India, the shifting of state power relationships). And then the most obvious appeared for me... the parallelism between the economic part of the states and the cities and the migrations of the Jews... And with the closest inspection it turned out that in reality the Jews were the ones whom the decisive points of the economic ascent needed, The ascent occurred there where they had appeared, and the decline appeared

there from whence they had gone".

In another place, Werner Sombart almost euphorically writes that Judaism would have to have been invented had it not existed. By no means does everyone agree with him. In the first place are the rivals of the Jews. Complaints from those whom the Jews had gotten round in commerce and finances reach us from various centuries as a more able, educated and enterprising people.

In the travel notes of a Wallach (a Welshman) of the 18th century it talks about "complaints against the business of the Jews:

"They... spoil all the business, setting low prices. We want to force them to another price for our goods, in order to get the other market which only he is able".

And here is a declaration of thread and garment merchants (the year 1635) against the "ultra-driven" competition of the Jews:

"They walk up to soldiers, officers and commanders secretly and openly when they come to the city, toward the whole alley".

In principle the Jews are right: why sit and wait for when the buyer will come to you? You have to go to him directly, perhaps even to impose your own goods. Only in that way can one earn something. Today, such behavior is considered perfectly normal and even canny. In the 17th century, they called these views which are oriented toward competition spiteful and typically "Judaic".

Now and then they simply forbade them. In "Mayntzischen Policey Ordnung" ("Mainz Police Order"), the laws of the city of Mainz, Werner Sombart found a point-blank prohibition of competition.

The consumers, on the other hand, were not complaining. One can understand them: the stronger the competition, the lower the prices. Therefore, they were extremely satisfied with the dynamic Judaic

merchants and financiers. The Viennese court chancellor, for example, adhered to such an opinion in 1762. He once again needed money and turned to the Jews in Holland for a loan. In the corresponding documents it spoke about it thus: "It is more prudent to conclude a contract for military supplies with the Jews, (since)... it would be cheaper".

In England, as the historian Salo Baron reports, "they turned into a class of 'royal money-lenders,' whose chief function was the extension of credit for political and economic purposes". The social and economic influence of the Jews was absurdly great, considering their modest number, the researcher is convinced. And this served as the reason of a tragic ending—the exile of 1290. The giddy ascent and the more violent fall of English Jewry in only two and a quarter centuries (1066-1290) highlights in contrast the fundamental factors which determined the fate of all Western Jewry". (**Baron, S. W.**, *Social and Religious History of the Jews*, New York, 1957).

They had been persona grata like the court alchemists because the secret of the functioning of the economy was driven by them alone. "In the early Middle Ages", wrote Cecil Roth, "the commerce of Western Europe was largely in Jewish hands, not excluding the slave trade, and in the Carolingian cartularies Jew and Merchant are used as almost interchangeable terms" (**Roth, C.**, *The World History of the Jewish People*, London 1966).

After the Puritan Revolution of 1649, they tried to make friends with the Jews in England. At that—seriously and for a long time. A petition even was introduced in parliament that the Christian Sunday be reconciled with the Jewish Sabbath. Then the day off would be common. It also was proposed to form a state council per the example of the Sanhedrim of seventy participants.

Major General Thomas Harrison advised Oliver Cromwell to make the law of Moses a component part of English law. It is worth dwelling on this proposal especially. If one is to recall the principles of the building of Judaic communities and their jurisdiction, then unexpected, at first

glance, conclusions arise:

In essence, the early stages of municipal democracy are laid in them. They take into account the opinion of the population and are guided by the principles of social consent. They openly proclaim the equality of people before the law. Public conflicts are decided by independent courts. Both sides have the right to an appeal in court hearings. Judaic affirmations about the supremacy of the law of Moses, and not of logic and military force, were new and unusual for the society of that time.

Medieval procedures provided for something completely different: he who had the strength also had the rights. And the kings, khans, sultans and tsars were used to them here, there and everywhere. A refusal of them signified a huge step ahead in the construction of society on more equitable principles. And here the major general gave a tribute of respect to the law of Moses.

Friendship with the Jews did not come about: local merchants were more afraid of competition than of the king's iron fist. And therefore, torrents of slander and filth poured upon the possible competitors. **Oliver Cromwell** objected:

> "You contend that the Jews are the lowest and most distained among peoples. How then are you able seriously to fear that this distained people can be victorious over such a most honorable, illustrious... English merchant class in entrepreneurial and credit activity?" (Keller, 371).

It is logical and ingenious, but when it is a question of money, people forget about logic and humor. So, Cromwell was not able to convince the merchant class, although he understood that the broad participation of the Jews in the economy and finances of England was more than desirable.

He knew this not by hearsay. The Jews officially had been forbidden in his times to live in England, but only officially. Many lived and

flourished, having received a Judaic education, on an order of magnitude better than the Christian. They disguised themselves as Portuguese merchants, but it was known to all who they were. For example, the personal physician of Queen Elizabeth I was a Portuguese Jew. The Portuguese ambassador, Antonio de Souza, who had: a reputation as a lavish creditor of London's elite, also was a secret Jew. True, so "secret" that all the royal court talked about it.

By the way, even in France they were called "Portuguese merchants". They lived in Saint-Jean de Luz, Bordeaux, Saint-Esprit- le-Bayonne, and also in the border regions, in the Pyrenees and Landes. It was possible to encounter them in Biarritz, Marseilles, Lyon, Nancy, Rouen, Paris and in the French colonies in America, in particular on Martinique. Eight bills, adopted between 1550 and 1656, allowed the "Portuguese" to settle in the kingdom's territory.

In the Middle Ages the papacy was among the chief protectors of the Jews. A papal bull, sicut judeis, was published which guaranteed protection of the Jews. This document remained in force throughout all of the Middle Ages. The lively commerce between Italy and the Osman Empire, in which the Jews took part, made their presence desirable for any regimes who were attempting to develop the economic life of their country, and the papacy was no exception. They allowed the Jews to have defined privileges in different cities and states. Thus, a Sephardic printing house was created in Ferrara in which in 1553 a translation into the Spanish of Biblical text—the so-called Ferrara Bible—was published. Starting from 1573 - 74, Venice also became one of the largest centers of the Ponantais (how they called the Western Sephards).

The Netherlands. From the beginning of the 16th century, Antwerp, which was under the control of the Hapsburgs, accepted the Marano. The Jews played a significant role in commerce with the Spanish and Portuguese territories of the New World. They were especially active in the framework of the Dutch West India Company, which carried out trade with the northern territories of Brazil.

As regards the East, the documents preserved for us the names of Jews who became prominent Moslem figures after it became too dangerous to be Jews. Here are some of them.

Ya'kub ben Killis, a Jew who converted to Islam. Born in Baghdad, he was moved in Levant to Ramla, where he became a leader of the merchants (according to Wakil al Tujjar.) Afterwards he moved to Egypt and, finally, to Tunis. He helped the Tunisians in the conquest of Egypt, reorganized Egypt for the Tunisian Fatimites and made it the center of the state. (Bernard Lewis "The Jews of Islam").

The reforms of Ya'kub ben Killis also touched upon financial structure and monetary concerns. Moslem historians display the highest possible recognition of his services. Some point to him even as a specialist in Islamic jurisprudence. Thus, a Jew stood at the origins of the first historically competitive Egyptian Moslem state.

A Jew by the name of Ka"b al-Ahbar, who also converted to Mohammedanism, became well-known in the East. Bernard Lewis reads his name Ka'b as Yakov or Akiba, at that time as Agbar—a title for learned men in the higher institutions of learning of the Middle East (literally "akbar" is "great"). Yakov, or Akiba, in Islamic literature is considered a prominent teacher, commentator and propagandist of traditions.

Hasdai ben Saprut, an adviser to caliphs, simultaneously was a leader of Spanish Judaism. Secretary Menahem ben Saruch was the court physician to the caliph Abd ar-Rahman III and the author of the first Hebrew dictionary.

One of the most interesting figures of the early Middle Ages is the Jew Samuel ha-Nagid, a grand vizier in Granada. He was a king, warrior and poet... And these are only those about whom reports were maintained in documents.

But let us return to Europe.

Modern economists, while studying the role and significance of the Jews in the development of the economy of the European Middle Ages,

say that they, the Jews, in fact built a new society. They call it "civil", they use the terms "bourgeois revolution" and "commercial revolution" (**Solomon Goitein** *Jews and Arabs* 1974, New York).

Maybe it is. It is not for nothing that in 1810, the Kurfuersten Prussian nobility lodged a complaint at the Hardenberg state chancellery because of the introduction of the economic principles of the French Revolution. They wrote of the grievous insult:

> "Our old upright Brandenburg Prussia is being converted into a Jewish state" (**Friedrich Foster**, *A History of Wars of Liberation*, Berlin, 1861).

The new economic policy and authority of the Jews was one and the same idea for the Prussian noblemen. Having made this clear, we, the people of the 21st century, are beginning to understand from where that hatred toward them, publicans and money-lenders has been taken, which the Christian financiers and merchants have experienced, when their time had arrived and it was necessary to take economic power away from the Jews in the world. Everything was used that was able to discredit the competitors. Expressing it in modern language, in Christian times there occurred a global redistribution of commercial and financial property which was accompanied by a religious and ideological campaign on a grandiose scale for discrediting the former financiers and merchants.

The Jews themselves well understood their own role in the economy of all countries. The Babylonian Talmud is evidence of it, which originated supposedly many centuries before the new era: "It is taught: Rabbi Eliezer says: If they had not considered us necessary for commerce and transition, then they would have had to beat us to death". (Pesachim 49b, Talmud, 213).

17. The Empire's Heirs

CHAPTER SEVENTEEN

The dissolution of the empire. It is rather difficult to describe it. Reality in historical works is shielded by phantom empires, concocted by medieval chronologists in order to fill time voids with events, heroes and rulers in a contrived panorama of centuries and millennia. As expressed by **Bernard Guenee**, the first medieval historians were "virtuosi with regard to chronology". They dealt with their problem so successfully that even today it arouses amazement in us. "Histoire et culture historique dans l'occident medieval".

Therefore, it is necessary most of all to determine the evidence of the phantom quality of the majority of these empires. They are revealed especially clearly in the analysis of the reasons for their disappearance.

One and the very same scheme of collapse is observed everywhere: the push of barbarians who knew no mercy, the lack of talent of those bogged down in the depravity of the emperors, the sinister confluence of circumstances and internal discord and strife. It is practically impossible to find anything else on the pages of the traditional historic works. And the authors did not need anything else. Political realities and economics are boring things. An account of barbarian atrocities or imperial depravity allowed exaggerating the dramatic effect of events, imbuing the narration with bright details, colors, and psychological nuances, that is, everything that imparts to the books the luster of literary products. It is no accident the German historian Theodor

Mommsen was awarded a Nobel Prize for literature for his work on ancient Rome.

Real empires broke apart for different reasons.

At first, the victorious mother countries possessed overwhelming military, economic and political supremacy over the conquered regions. They were the complete masters. One would like especially to emphasize this decisive feature: masters, but not highway robbers. Robbers do not care how people will live after their foray, or whether they will live at all. Scorched earth and corpses remain after predatory assaults.

The mother country had other goals: to grow steadily rich, and the more so the more complicated, owing to the exploitation of the colonies. But objective economic laws came into play here. The development of manufacturing demands an uninterrupted growth of the quality of labor and management. And this inevitably resulted in the empires not only extorting from the captured lands everything possible, but also they were forced to invest in them, speaking generally, both assets and knowledge. Independent of their aspirations, they promoted the gradual strengthening of the role of local merchants, craftsmen and landowners. Able leaders of all levels were appearing ever increasingly in the colonies, the most talented of whom studied at the center. Ever more educated people were required in connection with the complexity of equipment and technologies, and, therefore, schools opened in the local level, and in later times even higher educational institutions. Thus, the mother countries, speaking figuratively, had grown their own "grave diggers." The moment unavoidably arrived when the colonies had attained such strength, including military, that they were able to defy the center. And if this happened in a successfully chosen political and economic situation, then a general crisis ensued and after a stubborn, often bloody struggle, the empires were broken apart.

So it happened in different centuries with the Osman, British, Spanish, French and Russian empires. The Soviet Union even collapsed in our time for the very same reasons.

What else happened? Euphoria usually gushed over the former colonies. People were convinced that now they would be just as rich and strong as their former masters. Striving ever faster to rid themselves of the "foreign influence", they urgently restored their customs, rites and rituals and called the old gods to service. And, naturally, they proclaimed full independence from the vanquished mother country.

However, universal welfare did not ensue. What is more, the countries were plunged into protracted economic and political chaos. It turned out that no economic independence had come about: the economic connections with the former imperial center were too strong. And there wasn't complete spiritual freedom because those notions about the world and man reigned in the souls of the people that were developed in the common imperial space. These countries embarked on the path of independence with the full burden of life from which no one ever and anywhere has succeeded in being free. And the slow improvement of life ensued only after the passage of decades, and even centuries.

After the collapse of the first empire in the world, the local dictators above all began a redistribution of property. Both new rulers and those of the old who had changed their religious and ideological orientation on time and were able to stay in power took part in it. The temptation was too great to take everything for oneself that very recently had belonged to the mother country and her organizations.

If one is to trace the traditional English history, King Henry VIII implemented reforms on the redistribution of property in 1536-1539, having taken for his private property the best lands, including also the monasteries, having closed more than 500 of them and having rewritten their assets for himself. And in 1559, Henry's daughter Queen Elizabeth I made the English church part of the government. The land which, did not belong to the queen, was divided into parishes, in which all residents of a village or concrete church district were registered. The residents of an English parish did not have the right to leave it without permission of the authorities after 1563.

The redistribution of property was accompanied by massive repressions. During the time of Henry VIII alone more than 7,000 people were put to death and more than 10,000 homeless wandered along the roads. Queen Mary also was ruthless. She went down in history as "Bloody Mary".

In those same years, the Russian tsar, Ivan III, according to the evidence of the traditional history, also unfolded massive repressions and redistribution of property. The tsar became a private person legally, seized the best, including also the church lands as his private property, and made the rest landed property under Boyar control. The land, thus, was divided into "private" - state and "public" - the landed. Only it is not understood why Ivan III at the same time did not change his title, which is evidence of his former subordinate position in the empire. You see, the word "tsar" is of Judaic origin and means "deputy". Peter the Great did this two centuries later.

He designated himself the Russian emperor.

At the same time, the privileges of the Hanseatic League, the most powerful merchant association of the former empire, were abolished. Thus, for the first time barriers were placed at the state level to the activity of a foreign merchant organization, the menacing competitor of its own merchants. A practice used by all countries of the world through today.

Simultaneously with the redistribution of property an uninterrupted struggle between the new rulers and the last proteges of the empire which had gone into non-existence was taking place. In 1589, the "Valois" (that is, of the Great) Dynasty ended with the murder of Henry III in France, and in 1603, with the death of the childless Elizabeth I, the granddaughter of Henry Tudor, the dynasty of the "Tudors" in England. In 1605, the dynasty of the "Ruriks" ended in Russia—with the death of Boris Godunov.

The arrival of new sovereigns intensified the fight for the empire's legacy. It was a question not only of the lands—the main wealth of the

states—but also of the organizations which had previously been of a pan-imperial nature. In particular, about the monastic communities—those of the orders which, even before, were not subordinate to the local authorities. They possessed colossal riches, connections and their own military force. Not one European sovereign was able to feel confident on the throne while these orders existed. They served as graphic denial of any national idea that undermined the formation process of national states. They had to be destroyed at any cost.

The fate of the Knights Templar is characteristic.

The traditional history thinks that the order was created at the start of the 2th century under the control of and with the blessing of the Roman papacy. An ordinary phantom which was born at a time when the papacy, having extended the existence of Christianity by a thousand odd years, was imbuing the emptiness which had been created in the chronology with a long list of contrived popes, organizations and events.

There still was no Catholicism, nor Orthodoxy, nor Mohammedanism in the times of the creation of the orders. The empire's monotheism had dominated. And the order of the Temple, or Templars, served its purposes.

The order was purely monastic in and of itself. Its members took vows of obedience (submission), poverty and celibacy. The Templars' charter, as it is maintained, was developed by Saint Bernard himself and legalized at the Church Council in the French city of Troyes supposedly by Roman Pope Eugene III in 1128.

A knight, entering the Knights Templar order, disavowed not only all worldly life, but also relatives. Only bread and water were supposed to serve as his food. Meat, milk, vegetables, fruits and wine were prohibited. Clothing was only the simplest. If gold or silver articles, or money, were discovered after the monk- knight's death in his things, then he lost the right to burial in consacrated ground (a cemetery), and if it was discovered right after the burial, then the body had to be removed from the grave and thrown to the mercy of the dogs.

A white cloak or gown for the knights and brown for the sergeants with a scarlet eight-pointed cross (known as the "Maltese Cross") served as distinguishing signs of the Knights Templar Order, The Templars had a war-cry: "Beauseant" and a flag (standard) - a black and white strip with the motto "Non nobis Domine." These are the starting words of the 1st verse of Psalm 115: "Non nobis Domine, non nobis, sed nomini tuo da gloriam... - "Not to us, O Lord, not to us, but to thy name give glory". The order's coat-of-arms was a representation of two knights riding on the same horse (a symbol of the Templars' poverty).

Seal of the order — two knights on one horse.

The oath of an order member is curious. There are such phrases in it:

"I, a knight of the order, swear to my lord and master, and to the successor of the prince of the apostle and to his heirs in constant loyalty and obedience . . . I promise also to obey the grand master of the order and to be dutiful as the orders demand of it... At any time of day and night, when the order is received, I vow... to do battle against false kings and princes... "As we see, the lords and masters were not some kind of kings or princes, they were supposed, on the other hand, to punish them in case of disobedience, and not the grand master, who clearly was in the latter roles, but the "prince of the apostles" and his heirs. That is, the emperor. There is no other candidate for this post. As there is not a single word about Jesus Christ in the oath. He still had not become the Messiah.

There are moments in the history of the Templars which are inexplicable from the traditional point of view. Authors of writings about the order recognize them:

"It is now difficult to explain how the Knights Templar gained for themselves so very quickly huge popularity; in fact, over several years more than 300 knights alone were counted in its numbers, among whom a great number of princes and dukes were counted" ("World History").

From the point of view of the new chronology, there are no difficulties

observed here. Any local ruler wished to show to the emperor that he was subject to him body and soul and considered it an honor to be accepted into the imperial order. And as concerning wealth, it was simply expected that he should not flaunt it. That is how the princes and dukes joined.

Although the order was proclaimed to be destitute, its wealth grew swiftly. Only two years after its founding it already had at its disposal vast land holdings in England, Scotland, Flanders, Spain and Portugal. As the researchers note", ...a large part of southern France consisted of the contiguous holdings of the Knights Templar Order. It became a huge land holder in only 10 years in other countries, too : in Italy, Austria, Germany and Hungary.

However, the traditional historians recognize, "the active usurious activity, in fact the creation of Europe's banking system, was the true basis of the Order's riches".

Another primary arctivity of the Order was diplomacy. This was veiled by a curtain of secrecy, however, as is due diplomacy. It is known only that knight-commanders of the Templars were in nine provinces of the West and that, besides the knight commanders, there also existed custodians and inspectors. These were known collectively as "visitors", that is, those who arrive from somewhere on a visit, as inspectors. It is known that attached to each royal court, church episcopacy and duke's home — i.e., everywhere where, in one way or another, the empire's centralized policy had a hand in local affairs, there was a special trio of Templars. These trios were attached to the courts of France and England, Flanders and Hungary, the Aquitaine and Portugal. No general political document, using the language of a modern jurisdiction, could be initialed without the signatures of the Templars. Without this, it was considered a frivolous slip of paper.

Fortress wall in Akka.

In science they patronized geodesy, cartography, medicine, and alchemy, hence all the myths of the papacy about their connections with the devil.

In their hands, in their homes, around the world, brotherhoods of Freemasons became firmly established—architects of Gothic style, guilds of road builders, of temples, and of castles and fortresses, regarding the impregnability of which there were legends. In particular, they built Saint Jean D'Acre (Acre, Akko), Gaza, Tortosa, Beth Jibelan and Montsegur. The guild of Freemasons —the "half brothers" of the Templars—erected the Petit-pont and the Louvre in Paris and the Temple in London.

They had their own dockyards, fleets and ports. The famous La Rochelle is a Templars' port. Vasco da Gama was a knight of the Order of Christ (a Portuguese branch of the Knights of the Temple), and Prince Henry the Navigator - his Grand Master. The Portuguese prince himself never sailed, but founded an observatory and a seafaring school in Sagres using the funds of the Order of Christ and he promoted the development of shipbuilding in Portugal. On his initiative were equipped the ocean expeditions of Goncalo Cabral, Alvise de Cadamosto and others who discovered the Azores Islands, Cape Verde, Bijagos and surveyed the Senegal and Gambia Rivers.

The caravels of Christopher Columbus, the Santa Maria, Pinta and the Nina, crossed the Atlantic Ocean and reached the island of San Salvador in the Bahaman Archipelago under the flags of the order. The great discoverer of America himself was married to Felipa Perestrello y Moniz, the daughter of an associate of Henry the Navigator, a knight of the Order of Christ, who gave him his nautical and pilot charts.

The impetuous economic activity of the Templars is fully explicable. Financiers invested money all the time into those branches of the economy that promised high profits. Seafaring just then was the most alluring sphere for the investment of capital.

The Templars had a standing force—a quick reaction force— numbering up to 15,000 men. They had their own courts and their own internal security service. And though the empire fell to pieces, the Order as before was above the states, not recognizing over itself, in the absence of the emperor, anyone, except God.

A conflict between the order and the English Henry III as early as those times was typical when the empire existed. Brought to a rage by the self-will of the Templars, the king ventured to dare them and threatened the confiscation of property:

"You, Templars... have so many liberties and charters that your enormous possessions make you rave with pride and haughtiness. What was imprudently given must be, therefore, prudently be revoked, and what was inconsiderately bestowed must be considerately re-called".

The Grand Master's scathing retort: "What sayest thou, 0 King? Far be it that thy mouth should utter so disagreeable and silly a word. So long as thou dost exercise justice thou wilt reign; but if thou infringe it, thou wilt cease to be a King".

And the Master got away with it: Henry III was afraid to step forward against the emperor and his servants. And other local sovereigns endured the impudence of the order. The traditional history explains this by the fact that they were afraid of the Roman papacy's rage, supposedly the organizer and patron of the orders:

.. "Hence was the autonomism of the knightly orders so great, and their full independence not only from secular monarchs, but even from the clergy".

An explanation, in our view, completely unconvincing. It was contrived centuries later for increasing the authority of the Catholic Church. Even if one admits for a minute that the papacy already existed in the 12-14th centuries, the monarchs were not afraid of it. There were instances when kings ordered popes about and exiled them wherever they wanted. There were times when they publicly called the Catholic Church a harlot, and Rome bore their spittle and their taunts in silence, possessing neither strength nor authority to retaliate.

And what question could there be about their authority if they still remembered who such pontiff-priests are who oversaw the calendar, legal procedure and private law! By the way, the fact that the priest "pontiffs"

managed private law stood them in good stead. They controlled the common property of the Byzantine Empire. And after its dissolution they began to seize this property, calling it "God's", the Chief Pontiff—in the first place.

French King Philip IV the Fair first resolved to encroach upon their wealth.

One can understand him: he experienced a keen need for money and sat with difficulty on the throne because of steady financial difficulties with French merchants, nobles and even the common people. At first the King offered himself as one of the leaders of the order. The Grand Master Jacques de Molay understood that Philip aspired to his position, and he refused the king. Then Philip offered to move the Order's residence from Cyprus to Paris, giving reasons for this supposedly as plans for uniting the Hospitallers with the Templars.

The Master could no longer resist here. The Order of the Hospitallers also possessed great riches, and the desire to get his hands on them was great. Keeping its primary residence in Cyprus, de Molay built a new Temple in Paris in the form of a powerful fortified structure. Just in case. But the fortifications did not help him. He did not know that a plan already had been hatched and agreed to with England, Italy, Germany, Cyprus and other countries for the simultaneous arrest of all Templars.

At the beginning of October (supposedly in 1307), the king's sealed orders were distributed to all the cities of France with the note "Unseal on 12 October." On 13 October of that same year, nearly 5,000 Templars were arrested simultaneously throughout all France and put into prisons. The same thing happened in the other countries, although not immediately and not so decisively. The brilliantly conceived police operation was completely successful.

Inasmuch as Philip was not able to directly admit that he needed the money, the supreme leaders of the order were accused of heresy and sacrileges. The accusation that not the Christian religion, but a mix of Islam and idolatry predominated in the order became the most:

important accusation. That is what the historians of the papacy write.

In our view, this assertion does not stand up to examination. One may accuse of idolatry whomever he likes, but one has to take into account here that Mohammedanism became a religion in the modern sense of the word not earlier than 1603, when Sultan Ahmet I made it the Osman (the former Byzantine) empire's state religion for the first time. Only then did the crescent with the star become, for the first time, the Moslem symbol. Previously it had been considered exclusively an imperial military sign. For this very reason some ancient European and Russian churches even today crown their spires simultaneously with crosses and crescents, confusing faithful Christians who do not know the history of the religious symbols.

The accusation of the Templars practicing Islam occurred only after the fragmentation of the former monotheism into different faiths happened and a bloody war erupted for the control of various spheres of influence. At this point the writers of the past considered that to be a Moslem meant to be a criminal. This serves as one more piece of evidence to the contention that the overthrow of the Templars happened much later.

One can more likely believe the other accusation: the Templars spit on the cross and trampled it under their feet. A fully serious proposal if one takes into account that they were monotheists, and the cross as a symbol arose many centuries before Christianity and Jesus Christ. Even the pagans of Egypt worshipped it as a sign of the Sun God Ra, as did the Cathars and the Bogomils. The Templars thus had expressed their relationship to paganism.

The well-known English researcher of the history of the medieval knightly orders, Ernle Bradford, wrote:

The accusations were true or false which were advanced against the Templars, and it became subsequently an object of long discussions. However, this question could not be resolved unambiguously, inasmuch as it was impossible to believe a confession which was extorted under

torture, the more so that the accusers of the Templars, as was widely known, were directly interested in the confiscation of their lands and money".

The burning of heretics at the stake.

By the way, an intense disappointment awaited King Philip: all the Templars' property, with the exception of the lands in Castille, Aragon, Portugal and Majorca, were given to the Order of Saint John.

The Templars one and all were put to death in France. Their grand masters lost their lives at an extremely notable place:

... "on 18 March 1314, Jacques de Molay and Geoffroi de Charney were burnt alive in Paris, on Ile des Javiaux (Hebrew Island)"...

Philip the Fair burned them there in the very center of the capital where the especially honored and protected financiers and collectors of taxes, confederates and coreligionists of the Templars lived and worked. A new time had come, and it was necessary to show the former imperial "slaves of the treasury", who now controlled the country's fate. A wave of pogroms and persecutions of monotheists swept in at the same time. The king considered that if they were indeed to plunder, then it was to be indiscriminately.

The fate of the other imperial orders was no less sad, although they were not eliminated as quickly or thoroughly. The point is that, for example, the "Brotherhood of the Teutonic Knights of the Blessed Virgin" operated on the outskirts of the former empire, and this suited everyone for a long time. In imperial times, the Brotherhood had started its activities fully peacefully — establishing hospitals and hospitable homes. However, the Teutons soon changed specialization. They set about opening up the lands of Lithuania, Poland and the empire's overseas territories.

What was Prussia like before the arrival there of the Teutons? It was, in a sense, a military confederation of 11 warlike tribes. The Zhmud, Lithuanians, Yatvyags, Prussians and many others were not

meek lambs, as the traditional historians write, on whom the Teutonic "wolves" cruelly descended like a bolt from the blue. They lived by raiding their neighbors, practiced human sacrifice and prayed to pagan gods. The imperial monastic community also took after them for the glory of monotheism.

They acted both with force and with persuasion. The Teutonic chronicler Peter von Dusburg wrote about it thus: "Who [of the Prussians] would not have turned... having abandoned idolatry, the brothers indulgently turning with him, and that's how it is. If he is distinguished and comes from a family of nobles, then lands are given to him for free possession and in such quantity that he can live as would befit his position... "As a result, a layer of Prussian "free", or "unrestricted", freeholders, who were obliged to perform still too military service and, by the way, they proved to be fine soldiers. The principle was fulfilled: "Let the Prussians remain Prussians".

However, it is not realistic to imagine that the Teutons were such high-minded knights at all times and in all places. Such personages live only in novels. The Teutons had a reputation for the bloody slaughter of the peaceful populations, common robbery, theft and crimes against their own comrades. As a result, a "Thema" was born in the depths of the Teutonic brotherhood - the awful secret police, the prototype of all secret police of the world, "the cloak and dagger knights". Merely mentioning the Thema instilled horror into peasants and burgers, knights and the church hierarch, even kings and princes in all corners of the land. The Thema, in essence, was the original "eyes and ears" of the state and it raged over the empire's territory, sowing fear and death among its subjects. The purpose was to keep the population obedient; the method was terror. (V. Sinelnikov).

According to the traditional history, the Teutonic Order outlived the Templars for a short while. It supposedly ceased its existence in 1410, after defeat in the battle of Grunwald from a united Polish- Lithuanian-Russian force under the command of the Polish King Vladislav II Jogailo.

It was not so. It exists even today, having become, by the way, completely peaceful and god-fearing. Not even a trace remains of its former ideology. And it involved the oneness of the Teutons' mission and acquittal of any crimes in the name of the fulfillment of this mission and absolution without repentance.

It is not by accident that we have begun to speak of the Teutonic ideology. The idea of unity was so alluring that another monastic order took up the mission of the Teutons. As the traditional history maintains, it was founded in Paris in 1534 by the Spanish nobleman, Ignatius of Loyola (1491-1556.) Its proper name is Societas Jesu (The Society of Jesus), that is, the Society of Jesuits.

The new order was distinguished primarily from the former imperial orders by the fact that it was an arm of the Roman Catholic Church. This happened for many reasons, both objective and subjective.

We shall once more recall the situation after the dissolution of the empire. The military and political defeat of the center was, at the same time, its defeat in the ideological sphere - its religious and spiritual formulations. The former provinces at once proclaimed themselves independent in every sense of the word. Included, naturally, was the religious sense. They were not able to turn away from monotheism entirely: several generations of people had grown up worshipping the one God. But given the intrinsic conservatism of peasant culture, changes of this magnitude are necessarily very gradual ones. The replacement of the old with the new requires continuous pressure over the course of many centuries to bring about; even then, a limit is reached at which people balk. The old ways and patterns of belief, although weakening, had certainly not disappeared entirely: people still derived much of their identity from their ancestral customs and the old beliefs which animated these.

At this point, and for this reason, there was a violent resurgence of pagan rites, rituals and customs throughout the territories of the former empire. This is noted by all historians. True, they manage to find

explanations for this. In one case, a reaction against the depravity of one or another of the popes; in another, the ungovernability of the rabble, which for some reason collectively vented its base instincts. And so on. And when such contrived "explanations" seem too far-fetched for even traditional historians themselves, the most conscientious of them are at a loss - honestly acknowledging that they have no idea how such pagan figures as Bacchus and Heracles came to be included in the pantheon of Christian saints in the mediaeval epoch.

But inasmuch as it is impossible for them to leave these facts without explanation, other historians think that errors have crept into the chronicles and other documents which have come down to us. The chronicles were in error. With this assumption the modern specialists, comparing different sources, find their opportunity to set things to rights. This arrogant and peremptory approach to the documents is encountered quite often in traditional history. Anything in the medieval authors which contradicts the established views elicits the extensive commentaries of extremely wise learned men, the sense of which is simple and categorical. "The author is wrong!"

Well, and if he is not in error? If he wrote about what he himself saw? How would matters stand then?

From a failure to consider the conditions in which the new religions arose during that epoch, it is hopelessly difficult to comprehend from whence that very Bacchus appeared, only to vanish when, finally, modern Christianity was crystallizing into a single whole.

Abundant evidence of the "recoil" of paganism after the dissolution of the empire is preserved in documents, in the accounts written by travelers, and in the various writings of the Christian theologians who contended later with various sects which, in the new historic conditions, had remained faithful to a mixture of the old Christian and pre-Christian customs.

A mixture of pagan and Christian faiths is observed, for example, in Egypt. The tomb of Ramses IV, in contrast to many other tombs of the

Valley of the Kings, was found not to be walled up by European explorers. In which connection, it had been long since opened for visitation. As it turns out, a "small Christian community, which lived in the Valley, used it as a church". (Anatoly Fomenko).

One would wonder what possible sort of relationship the Valley of the Kings could have had with Christianity. Especially with the tomb of Ramses IV, who, as the Egyptologists assure us, lived in distant antiquity.

Nonetheless, clear evidence that Christians really did pray in the tomb of Ramses IV have survived into our own time. All of the tomb's walls are covered with Christian inscriptions in Greek. Two Christian saints are depicted on the church's vestments. The most extensive Greek drawings are located directly next to the entrance into the tomb itself—obviously so that people could see them from the outside.

It turns out that a huge temple, located in the very center of Luxor — ancient Thebes — also included a Christian church at some time. The Temple of Luxor is a typical ancient Egyptian structure. Its walls are covered with a multitude of hieroglyphs and Egyptian images. Nonetheless, a Christian church in the Greek style has been preserved in its interior down to today with an altar and the remains of Christian frescos, executed on top of the Egyptian images.

In a room behind the altar of this Christian church—or, perhaps, at its altar itself—a depiction of a pharaoh by the name of ALEXANDER was discovered on the wall. This is precisely the name that is inscribed in its cartouche. It is locally considered that this is Alexander the Great, by whose order this room was built. I.e., Alexander the Great, having arrived in Luxor, ordered the addition of this room for the Christian church to the Temple of Luxor and the decoration of its altar with his own image in the form of a pharaoh.

From the point of view of the Scaligerian chronology, this is inconceivable. But from the point of view of the new chronology, this may well have occurred in the 15" century A.D.

There is not only a Christian church at the Temple of Luxor, but also a Moslem mosque. The features of that time, when the world's religions only had begun to be divided, sprouting from a common monotheism for them, show through visibly.

Speaking of paganism, Christian theologians single out such features of it as the sacred mysteries with their ordainings (initiations), sacrifices and flagellations, temple prostitution, dancing, jumping and spinning, which enabled the achievement of special, ecstatic conditions interpreted as a wearing down of the "soul". After thousands of years the pagans had developed complex rituals: for the people — processions with dancing, jumping and torches; for the elite — the mysteries, into which only the elect were admitted.

But you see, all of this was peculiar to Christianity in the Middle Ages! A mass of evidence points to the fact that the church hierarchy set records in the scale of its orgies, that the mysteries of the Messiah's life were played out in the streets and the squares, and that the processions with their dancing and torches aroused people to a frenzy of self-flagellation. Unadulterated paganism roared across the landscape of Europe, about which we will speak in greater detail in the chapter devoted to Jesus Christ.

It is impossible to escape these facts. Therefore the theologians, defending their modern Christianity against any kind of connection with paganism with every resource at their command, promoted the notion of the existence of an outwardly professed Christianity which got along amiably with the accustomed "old" rituals and "national" holidays. authornameS. Sharov *Pagan Roots of European Sectarianism*).

An external shell of Christianity thus supposedly contained the satanic essence of the mysteries and other attributes of the old faiths within it. That is, it was necessary to have recourse to evil for an explanation of what was occurring. Otherwise, it did not add up for the theologians.

It is worth noting that even today's Christian rituals have preserved traces of the influence of paganism. But there is not one word about

that in the theological works.

Human sacrifice, the most lurid feature of paganism, is not so clear-cut here as it once may have seemed. The official pronouncements of all worldwide religions unambiguously condemn this awful method of communicating with God. But did (and do) the parishioners themselves always eschew it? However sad it may be, even today this manifestation of paganism persists. Here are some facts.

In 1463, at Nogat (Europe), when it was necessary to fix a failing dam, the peasants got a destitute tramp dead drunk and buried him alive there, following advice to place a living man into the dam "for strength". Exactly the same kind of rituals were observed in Germany in the following two centuries. They buried people in the ground so that they "held" the corners of buildings.

In the Middle Ages trials took place in Europe more than once in which infants figured who were murdered during so-called "black masses". For example, a court trying Gilles de Rais, who supposedly had used an unbaptized infant for obtaining alchemic gold from the devil, and trying Urban Grandier, who was accused of murdering a child in Orleans in 1631. But if the accusations against de Rais and Grandier evoke the great skepticism of historians, then in the case with the wife of a Parisian jeweler, Marguerite Monvoisin, nee Deshayes, the evidence of the crime seems indisputable. You see, in the garden of her home in Saint Germain the remains of two and a half thousand slaughtered children and undeveloped embryos were found by investigators.

Monvoisin and her accomplices had arranged black masses under the leadership of Abbot Guibourg, using the neglected Saint Marseilles church for it. A combination of a Catholic mass and elements of ancient pagan cults, sorcery and sexual orgies were combined in the service ritual.

James Fraser says in *The Golden Bough* that black masses, magic and sacrifices were spread among the uneducated French peasantry even still in the 19th century. "Gascon peasants believe", notes Fraser, "that

to revenge themselves on their enemies bad men will sometimes induce a priest to say a mass called the Mass of Saint Secaire".

Recently in Spain, in Torrelodenes and El Escorial, towns not far from Madrid, graves were desecrated and human bones were discovered. In the police report it emphasizes that "there is almost full confidence that a child was sacrificed". A certain Maria Mieres reported that she had observed the ritual when "a child of approximately two years of age was murdered in fulfillment of the demands of witchcraft".

According to reports from sources connected to Interpol, in 1989 and the first months of 1990, more than a hundred murders were committed by sects in Western Europe, the United States and Canada. In these there is direct evidence of premeditated murder with cruel tortures.

Such are the distant echoes of that time when a wave of old beliefs incongruously mixed with the imperial monotheism swept over the provinces of the former empire.

It was in these conditions the order of Jesuits appeared. This was officially established by Pope Paul III in 1540. The convocation of the famous Council of Trent is connected with it. It was a time of furious struggle against written heresy which generated an infamous literary auto-da-fe and the first "Index of Forbidden Books".

We do not doubt the date claimed for the establishment of the Jesuit order, It makes no difference either way. In principle, another thing is important: the Jesuits did not appear out of nowhere. Such an organization had existed as early as the empire period and was called catholic, which meant "universal". A first and second order of Jesuits figures even in the official history. And the first carried out the same functions as its successor, only it struggled not against Christian heresy, but with paganism. We find traces of its stormy activity in the evidence of the 14th century.

Here is a fragment of a work by **Meister Eckhart**, one of the Catholic theologians:

"**Margaret Porete** was put to the torch as a heretic in Paris on 31 May, 1310. Her book *The Mirror of Simple Souls* was burnt publicly beforehand.

Meister Eckhart knew about this for certain, for you see he lived in the neighborhood of William of Paris, the general inquisitor who headed the trial.

Otto Steiger and **Gunnar Heinsohn** in the book *Die Vernichtung der weisen Frauen* call the time between 1360 and 1700 the epoch of the Inquisition's greatest activity. Heretics were subjected to universal abuse. They were sealed alive in walls, sentenced to galley slavery and burnt—not only living people, but also the remains of those long dead.

Members of this order carried out this same work for centuries. Here a substitution of this sinister society's goals occurred after the fall of the empire, unnoticed by the illiterate parishioners: Iarael was replaced by Catholicism. Everything else remained the same: imperial.

First of all is the suprastate status of the order. This was copied from other imperial orders of the Templar type. The Roman papacy strove for worldwide religious domination just as the empire had before it. Therefore, it was adopting methods already tested and proven effective. The strict discipline already familiar to us, the absolute submission to the order's direction and obedience to the Pope of Rome distinguishes the Jesuits as it did the Templars before them. In both cases, the order was removed from the jurisdiction of the local church hierarchs—another feature of the imperial orders.

The church, being torn to pieces by internal contradictions and attacked by the Reformation, entrusted to the order the creation of a power system of theological and apologetic defense, and in a short time the Society of Jesus indeed became a powerful religious, ideological, political and economic force. So powerful did it become that Pope Clement XIV (1769-1774), under pressure from the royal courts of Portugal, Spain and France, dissolved the order in 1773. However, almost half a century later, when Europe had somewhat forgotten the activities of the Jesuits,

Pope Pius VII, reestablished them.

It is interesting that in the bull "Dominus ac Redemptor", Clement XIV accused the Jesuits of every sort of crime against the church. And not one word about crimes against the people!

This barbarism continued in France until 1772 and in Switzerland until 1782. The Inquisition operated in Italy until 1859. The last sentence to galley slavery was imposed on a married couple in 1852.

After that, the order reduced its militancy significantly: times had changed somewhat—now it concentrated on religious propaganda. As the magazine "La Civilta Cattolica" reports, at present it counts nearly 35,000 members and has 33 of its own universities and 200 schools of various types. The struggle for people's souls continues.

Like the imperial orders which preceded it, the Jesuits devoted, and devote to this day, significant attention to religious education. It even is called an "order of learned men". It has organized theological seminaries, schools, and universities, having become an actual monopolist in the area of enlightenment and education in Catholic countries.

Even in this, the original experience and foundations of the monotheists was widely and comprehensively copied. We already have spoken about the great significance which the imperial monotheists imparted to education. They were first to create theological seminaries and universities in the 13–14th centuries. The medieval universities originated as meetings of monotheists, that is as meetings at which sermons used for religious training were given. In a similar way the uniform interpretation of ideas was introduced, helping to eliminate alternative construals of orthodox postulates.

Such an approach to the teaching of the young was extremely valuable. And the Jesuits adopted it into their arsenal. But for a start they had rid themselves of the remnants of Judaism. Historians of the papacy maintain that as early as 1239, Nicholas Donin, a French eliminator of Jews, denounced the Talmud to Pope Gregory IX. And as early as

1240, a trial began in Paris against the book before a court of bishops and Dominicans. The Talmud was recognized as "vile unto God", and they decreed the burning of it. Which is what happened. Twenty-four cartloads of

Talmudic books were burnt in Paris in 1242. One could check the chronology cited if not for one circumstance: the first strictly Catholic university was founded only in 1508 in Madrid (Spain).

Louis the saint, worried that the Talmud and similar writings "vile to God" were having an effect, ordered that all such be seized and burnt throught all of France. The losses inflicted by this first, but not only literary auto-da-fe in history, were incalculable. Documents which would have helped recreate the true history of Western civilization disappeared forever.

At the same time, the universities were purged of suspect teachers and students. This led to overt unrest and disorders, in which several students perished. Therefore, they closed the University of Paris altogether for six years. And only when passions had calmed a bit, did they reopen it again.

Evidence of the closest links between Jewish learned men and theologians with the first European universities was preserved in the biographies of the greatest learned men of that time. In particular, Roger Bacon, a graduate of and subsequently an instructor at Oxford was involved with Jews who were teaching their own progeny in Hebrew and who helped him translate Hebrew texts. He interceded with the pope in regard to the study of Hebrew. Moreover, he criticized the pope, the clergy and the scholastics.

Roger Bacon was cast into prison for unsanctioned speeches in 1277. So it says in a French chronicle of the 14th century. The traditional historians write that he "did not exercise any influence in his own day, and only in the 16th century was he discovered anew". All things considered, he probably lived in the 16th century. England would not forget a learned man of such stature for three centuries.

In the second half of the 16th century, the universities of Krakow and Vienna become religious centers, and universities of the religious persuasion were founded in the cities of Leyden (1575, Germany), Vilnius (Poland-Lithuania, 1579) and Edinburgh (Scotland, 1583.) One of the key terms in any university—"professor"—appeared for the first time in the 16th century, at Oxford. It is typical that this word means in Latin—"confessor of the faith." So, "professors" are an invention of the 16–17th centuries.

Its Christian enemies used the same techniques and methods in the scuffle with the Roman papacy for spheres of influence. When arguments arose at the end of the 16th century about the true faith, a group of universities opposed to Rome appeared. They were opened in Prague, Krakow, Vienna, Heidelberg, Cologne and also in cities of northern Italy. This group constituted secular institutions, which subsequently became centers of Protestantism".

It might be noted in passing that these are located in Eastern and Central, but not in Western Europe. Religious reformer and founder of Lutheranism, Martin Luther, worked at the University of Wittenberg (1517). There he posted his 95 theses against indulgences which rejected the basic doctrines of Catholicism.

In parallel with the universities, not only in Western but also in Eastern Europe, parochial brotherhoods arose, for example, in Lvov (4439) and Vilno (1458.) At the end of the 16th—start of the 17th centuries, these associations of professionals gradually changed into religious-orthodox brotherhoods: Lvov (1586), Kiev (1615), Lutsk (1624) and the like. Orthodox schools and printing houses were opening during the time of the brotherhoods, The artificial Church Slavonic language and writing in it, which crowded out the civil alphabet, was introduced through them. (Yaroslav Kesler).

Thus, in the middle of the 17th century, the basic varieties of Christianity—Roman Catholicism, Protestantism and Orthodoxy— were formed and established in their own spheres.

A similar process had occurred in the Osman Empire. There, through the madrasah, modern Mohammedanism gradually took shape, becoming the official religion of Turkey only in 1603. The origin of Mohammedanism itself, apparently, is connected with the struggle of the brothers Musa (Moses) and Mehmed (Mohammed), between whom Tamerlane divided the legacy of the Turkish Sultan Bayazid. In 1413, Musa was defeated and taken prisoner, Mehmed becoming Sultan in 1413-1421. Thus the beginning of Islam dates not to 622, but approximately 800 years later. The word "Koran" appears in the English language only in the 17th century although, according to English history, Arabs had supposedly been familiar before this in England for a whole millennium, since Arabic coins circulated in England even in Anglo-Saxon times.

Only at the end of the 17th century, in the face of the pressure exerted by the national religions that were gathering strength everywhere, was modern Judaism formed—without a geographic localization, for by this time no place remained in the division of the world,

We shall emphasize again: the division of the Byzantine monotheism into several faiths was inevitable. The creation of independent states is impossible without a bright idea which unites people on the basis of the principle, "You and I are of the same blood". And this idea became popular thanks to the fact that, in particular in the Middle Ages, the economic situation had changed.

The development of technology led to the appearance of surplus production. Capitalistic relationships began to develop along with the slavery, feudalism and communal order which was the norm everywhere.

However, anywhere there is a market, there is also competition. Not only economic, but also ideological. States began to defend their own producers and their own merchants, and precisely so also did the churches come to the defense of their own coreligionists. As is the case in the workforce indoctrination of competing firms, they impressed on their adherents that only they worshipped God properly. All the others did this incorrectly and would therefore be denied Paradise in the next world.

The co-existence of competing churches gives away completely the marketing nature of the church institutions, which were, in a sense, brokerage offices. The papal sale of indulgences, holy relics and simony (the trade in offices in the 15-17th centuries) already were dealer services. (Yaroslav Kesler).

The formation of different faiths based on monotheism led to the creation of different holy books.In the second half of the 15th century the views of Byzantine monotheists received the name "Old Testament", and the Bible as such was formed toward the end of the 16th century (the word Bible itself appeared only in the 16th century); it was published for the first time in the entirety only toward the end of the 16th century in Geneva.

In the 2004 year newspapers wrote:

Four hundred years ago today, the king commanded, and the a landmark translation of Bible became the standard against which all other bibles compared. On Jan. 12, 1604, James 1, the brilliant, contrary, ugly son of Mary, Queen of Scots and successor to Elizabeth 1, convened a conference at Hampton Court to create an official Bible to be used in all churches of England. It took seven years to complete the project" (Toronto star).

18. The Birth of God Incarnate

CHAPTER EIGHTEEN

> "In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters. And God said, Let there be light. And there was light. And God saw that the light was good"...

So begins the Book of Books. The magnificent literary form of the account, full of inner energy and poetry, is striking. The Old Testament is the fruit of the inspired creation of the masters of the pen, behind whom are years and years of painstaking labor. For one man, especially for Moses, who wandered almost his whole life in the desert of Zion, such was not beyond his grasp. By the way, Judaism maintains that the first five books of the Bible are only a record of the revelations of God, made by Moses. He did not add anything on his own behalf, so it was necessary not to address him with all possible pretenses.

True, it is not understood how Moses was able to speak about his own death:

> "So Moses the servant of the Lord died there in the land of Moab according to the word of the Lord... Moses was a hundred and twenty years old when he died"... (Deuteronomy 34:4,7).

A certain theologian, iwi Al-Balkhi, expressed confusion in this regard as early as the Middle Ages: the man was not able to describe how he died and how they interred him ! Skepticism shone through in the arguments of the Jewish theologian Ibn Ezra, of Benedict Spinoza and of many others both three and four centuries ago. But, from the religious point of view, there should be no doubt of it: inasmuch as the author of the Bible is the Most High, there are not and cannot be any errors and contradictions in it.

The Bible's influence on the spiritual life of Europe is unique. It is a grandiose attempt to reveal the nature of the universe and man's place in it. In its own way it answers all the questions which come to each of us at some time. And therefore, they turn to it from century to century.

We will not be touching on its religious content. Each man determines himself what to believe. We will touch only on how religious faiths have been used and are used for political purposes.

The rise of states on the ruins of the empire demanded a new self-identification. This served as the main stimulus in the creation of beliefs which differed from imperial monotheism.

Perhaps such an assertion will appear strange. You see, we have become accustomed to people distinguishing each other by national affiliation. And the names of states quite often reflect the names of the so-called title nations, that is, of peoples who compose the majority of these states.

But it was by no means always so. Basically, people distinguish each other by belief. It was the main and defining element of their self-identification. As long ago as the start of the 20th century, only his religious affiliation was noted in the documents of a subject of the Russian Empire. The national affiliation of the believers does not play a principal role to this day in the world of Islam. The main thing is, are you a Moslem or not?

In our opinion, after the break up of the empire, the origin of states

and churches happened practically simultaneously. At the same time, the clergy solved a complex problem. It was necessary not to allow a return to paganism with its huge pantheon of gods at any cost: spiritual discord inevitably would lead to a break up of the states, and at the same time create a religious and political basis for unification of the subjects which was distinguished from imperial monotheism.

Here is what the well known English Historian Robertson- Smith thought about this more than one hundred years ago: "Monotheism resulted not from an original religious inclination of the Semitic soul, but chiefly was a political consequence. His contemporary, Houston Stewart Chamberlain declared in so many words: "There exists a prejudice, which issues from the sophistic schools of Greece, that monotheism, that is the notion of One God, should be symptomatic of a higher religion, but this, undoubtedly, is a rationalistic deduction; arithmetic has nothing in common with religion: monotheism can signify an exhaustion as well as an improvement of religious life".

In order to have their own coreligionists, churches began to create their own religious doctrines. One had to adapt the sacred ideas which already existed to the changed situation, while ridding oneself, on one hand, of obvious pagan roots and, on the other, of too close a relationship with Judaism. How did this effect the teaching about God Incarnate? Several sources were merged together in it originally.

Initially, Christians prayed not to Jesus, but to the Messiah, and they were, if one is to translate precisely, not Christians, but Messians. In which connection, the story of Christ the Messiah subjectively recalls the legend of Prometheus. The idea of a god's self-sacrifice was spread widely.

However, it remained too general and therefore, too abstract to be understandable by each and everyone. It had to be filled with vivid details, which touched the hearts of people who saw around them only evil and cruelty. Someone concrete had to suffer in order to redeem the sins of this world. And then a version appeared about a man, who was

depressed and humbled the same as everyone, and at the same time was the earthly incarnation of God.

The researcher Vladimir Ivanov, in our view, rightly thinks that at the heart of the version lay the story, set forth by Anna Comnena in "The Alexiad"—the story of her father, the emperor Alexius Comnenus. Here is what she writes:

> "For Basil, a monk, [Basil is "King" in Greek and "Governor" in Hebrew] was very wily in handling the impiety of the Bogomils; he had twelve disciples whom he called "apostles," and also dragged about with him some female disciples, wretched women of loose habits and thoroughly bad, and he disseminated his wickedness everywhere.
> "The evil attacked many souls like fire, and the Emperor's soul could not brook it, so he began investigating the heresy. He had some of the Bogomils brought to the palace and all proclaimed a certain Basil as the teacher and chief representative of the Bogomilian heresy.
> Of these, one Diblatius was kept in prison, and, as he would not confess when questioned, he was subjected to torture and then informed against the man called Basil, and the disciples he had chosen [described subsequently in the Gospels as Judas Iscariot]".

While not retelling all of the text, we shall mention a number of similar features in the narrations about Basil and about Jesus Christ:

Sanhedrin,

12 apostles,

Magdalene,

The Temple of Solomon and the expulsion by Basil of the demons from it,

The betrayal of Diblatius—of Judas.

The unthinking Galatians, referred to later as witnesses to the execution.

The impressment by Alexius Comnenus, as by Pilot, of church money for sanitation needs,

The shroud of Christ, scorched on the fire,

Basil's profession—physician,

The arrival from Galilee (the territory of modern France),

A miracle before the execution,

An earthquake. (Anna Comnena, "The Alexiad").

Alexius Comnenus, punishing the imposter and false prophet, wrote the famous inscription INRI (Jesus of Nazareth, King of the Jews) over his head, not yet knowing to what consequences it might someday lead.

So had the central figure of the new religion appeared, who did not lose, however, the closest connection the past faiths.

The studies of the American scholar **W. Benjamin Smith**, "The Pre-Christian Jesus", and of the Polish researcher **Andrzej Niemojewski**, "God Jesus", "Der urchristliche Erdkreis und sein Mythos" of **Samuel Lublinski**, the works of the Frenchmen **Couchoud**, **Moutiet-Rousset** and a number of others are considered the most prominent works regarding these problems. In a sense, the German historian, **Arthur Drews** (1865-1935), in a number of works, the fundamental of which is "The Christ Myth" (1909), summed up the investigations into this question.

Arthur Drews did not make it his goal to inflict any kind of blow to religion. On the contrary, he maintained that he was acting "not only in the interests of historical truth, but also in the interests of religion, which in the liberal cult of Jesus had degenerated increasingly into empty service to the hero" (Arthur Drews, "The Denial of the Historicity of Jesus in Past and Present," 1930, page 92).

While relying on rather numerous investigations about "pre- Christian Jesuses", Drews approached the question of Christ's historical existence from the point of view of mythology.

All the New Testament stories about Jesus Christ speak mostly about

a god. As regards the Gospel tales about Jesus—the man, then it is, in Drews' opinion, the result of the latest personification of a god, the cluttering of a myth with imaginary, minimally historic details.

A cult existed not only of a pre-Christian Christ (the anointed sovereign, the savior), but also of a pre-Christian Jesus, that is, of a concrete man with such a name. Under these conditions, in the opinion of Arthur Drews, there was no need for the historic existence of Jesus. The myth about him "in the presence of a favorable historic climate even without it was spread in the broadest fashion and gave birth to the new religion". Here "the religious movement, which already had long existed in the hidden places of the sects and which now only had appeared on the public stage, blazed up with a bright flame and burst forth" (**Arthur Drews**, *The Christ Myth*, 1925, page 38). The Christian cult practically coincides with the Egyptian cult of the goddess Isis. Its worshippers had their own morning prayers, liturgies and vespers, which strikingly recall Catholic and Orthodox services. Historians describe drawings from the walls of temples:

> ..."The resurrection of Osiris from the dead after his stay of three days in the grave. He is portrayed at the moment of resurrection, of rising from the grave... Alongside him stands his wife and sister Isis".

Five Egyptian bas-reliefs, created supposedly fifteen hundred years before Christ, tell in pictures and inscriptions that a divine messenger stands before the virgin queen Mut-em-ua and reports that she is to bear a son. It is explained in the second picture who will be the father: the sun god Ammon and the royal virgin are embracing each other. The next reveals a sense of the previous: the immaculate conception of the divine seed. In the fourth is presented the scene itself of the birth of the royal god-man. Well, and the fifth depicts for us, as it should, the worship of the infant. Three figures on bended knees, being the three Christian wise men, greet and present him gifts.

All exactly as it is described in the Gospels.

Arthur Drews cites the picture of the "ancient" god Mithras— the so-called "Mithraic Icon". The head of Mithras is encircled by a halo with sun rays, as on the icons of Christ. Arthur Drews cautiously remarks:

> "It hardly is accidental that some Christian icons—portrayals of Christ—resemble this picture. Around the deity's head are a halo and circle".

Let us say it like this: it is not that Jesus Christ is "similar" to Mithras, but that the god Mithras is one of the forms of worship to Jesus Christ after the 11th century A.D. Let us recall that the Scaligerian history considers Mithras an Eastern "ancient" Aryan god, and subsequently an "ancient" Persian deity, the cult of whom was spread throughout all of Asia Minor.

Regarding the far-reaching parallels between "ancient" Mithraism and medieval Christianity, Arthur Drews writes the following:

"In Rome, the main sanctuary of Mithras is located at the Vatican, at the location of the present cathedral of Saint Peter. It was honored there together with the even earlier officially recognized Attis... Mithras-Attis bears here the name of "Pope- Father'.

So. And you see, the "Roman Pope" is called the "Holy Father" to this day! In which connection, the present Pope, like that high priest and pontiff, wears on his head a tiara or mithra — the headdress of Mithras-Attis... he is provided the red soldier's shoes of Mithras's priests, is in charge of the "rock of God's" keys, that is of Saint Peter ("Peter" in translation is "Rock") and ascribes to himself the power to "restrict and absolve".

"The archigallus corresponds to the Pope of Catholic Christianity... the pope of the Mithras-Attis cult. This pagan pope had his whereabouts at the Vatican, considered the sun as a savior and worshipped his own "virgin mother-of-god"—the goddess Cybele, whom they usually

portrayed sitting with an infant in her arms and who has her own Christian parallel in the Virgin Mary".

Let us recall that the castrati worshipped Cybele and the priests in particular threw the cut-off genitalia into her face... The faiths were getting intertwined and are getting intertwined into a single tangle.

"Ancient" Mithraism, as too medieval Christianity, has a teaching about purgatory, the use of an aspersorium and the custom to cross oneself, that is, to perform the sign of the cross. The ceremonial dress of the public servants, the performance of a liturgy in a dead language unknown to the people, the use of a host (a communion wafer, the Host), an alb, the wide belt and pontifical cap and the like coincide completely. This is the result of the investigations of the well-known scientist, **J. Robertson**. He wrote: "The Eastern gods and saviors are the brothers of Jesus Christ."

N. A. Kuhn added: "The sacred meal of the Mithras cult resembles fully the Christian sacrament of communion... both Christians and Mithraists considered Sunday as the holy day, Both Christians celebrated... the birth of Christ on 25 December and the worshippers of Mithras celebrated the birth of their "Invincible One" on 25 December".

Memorials have been preserved with an image of the last supper of the Mithraists. Communion breads marked with Christian crosses are on these "ancient" images... The famous "chair", the seat of Peter in Rome, at the Vatican, also, it turns out, belongs to the Mithraist cult.

The conclusion is simple: the "ancient" cult of Mithras and the medieval cult of Jesus Christ are practically indistinguishable. They represent one unit, only named differently.

Summing up some of his own research, Arthur Drews writes: "He who hopes to prove a difference of Jesus' death from the death of his Asian kindred, he who cannot recognize in Mary Magdalene and the other Marys at the cross and the grave of the Savior the Indian, Asiatic, and Egyptian mother of the gods, the Maia, Mariamma, or Maritala,

as the mother of Krishna is called, Mariana, Mandane, the mother of the "Messiah" Cyrus, the "great mother" of Pessinut, the sorrowing Semiramis, Miriam, Merris, Myrrha, and Maira (Maera) ...should not be allowed to butt his nose into religiously historic questions".

We cannot hope to prove a difference of Jesus from his Asian kindred and we recognize fully the authority of Arthur Drews in these complex questions, Nonetheless, we are obliged to say that, in our opinion, the prototype of Jesus Christ—of the man existed nevertheless. And this most likely is that same Basil who was described by Anna Comnena. Indeed, very many details distinguish him from other legends. It is impossible to contrive them, and one can only see and later use them in the final editing of the legend of Christ.

By the way, the expression "final editing" is not precise. They never edited the Bible, in our view, fully, and therefore, it to this day contains clear traces of the previous editing, compelling theologians to propose different explanations, it would seem, of a completely clear and understandable text.

If one is to say to a modern Christian that Jesus Christ was hung to a tree (in the direct sense), and not crucified on a cross, he will be hurt to the depths of his soul. And naturally, he will not agree with it, although he certainly is acquainted with the opinion of the Apostles Peter and Paul. Here is what Peter said to the high priest of the Sanhedrim: "The God of our fathers raised Jesus Whom you killed by hanging him on a tree." (Acts 5:30).

"And we are witnesses to all that He did both in the country of the Jews and in Jerusalem; they put him to death by hanging him on a tree" (Acts 10:39).

"He himself bore our sins in his body on the tree". (1 Peter 2:24).

The Apostle Paul confirms: "And when they had fulfilled all that was written of Him, they took him down from the tree, and laid Him in a tomb". (Acts 13:29).

"Christ redeemed us from the curse of the law, having become a curse for us, for it is written: 'cursed be everyone who hangs on a tree' ". Galatians 3:13).

Today is acceptable to think that the expressions "crucified on a cross" and "hung on a tree" are equivalents, inasmuch as the cross was wooden. But even if one is to admit that the cross and the tree are one and the same, then "crucified" and "hung" are different things all the same. In our opinion, "hung on a tree" is evidence of the fact that the method of killing Jesus, in the representations of the first editors of the Bible, was by no means what we know according to the canonical texts of the Scripture.

There is a basis to propose that even the tragedy itself of Judas's betrayal and the death of Jesus looked at first somewhat different than now.

Let's look at the pictures created by artists up to the 17th century.

Giotto di Bondone portrayed the 12 apostles with halos over their heads. Consequently, all of them are saints, including Judas, who is embracing Jesus: still—a beloved disciple. He is not a traitor, otherwise it is not understood why Giotto painted him with the halo of a saint.

Judas looks like a handsome youth in this fresco. In the series of frescoes (Kiss of Judas), painted for the Arena Chapel (Padua), Giotto painted a completely different man. As art specialists write:

"The thin, beautiful face of Christ with the high forehead and serene look, and alongside is the hideous profile of the betrayer with malicious eyes beneath a low forehead. Jesus meets His fate calmly and with fortitude. They are the two poles of human characterist good and evil, nobility and baseness, beauty and ugliness".

The Last Supper. An altar frontispiece from the Suriguerola monastery, supposedly the second half of the 13th century, in fact

There are eleven apostles depicted here. Why not twelve?

The great Albrecht Durer (*atte* 1528) also depicted eleven apostles.

One could assume that the traitor Judas is absent in the engraving. But, no, judging by the subject, the beloved disciple is sleeping beside Christ and the latter is fondly embracing the apostle while communicating the tidings of his forthcoming death by betrayal.

There can be one conclusion: The Gospel is still in the process of creation. The twelfth apostle will appear many decades later, and only then will Judas begin to fulfill his shameful role for thirty pieces of silver.

And what is more, as we already have been saying, they edited the Bible over the centuries, and different versions of the biography of Jesus are still reflected in it.

Let us touch on the problems of His parents. In the Gospel of John, Phillip, a disciple of Jesus, says that they had found the one "of whom Moses wrote in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." In the genealogy cited at the start of the Gospel of Matthew, it is noted that Jesus is a descendant of David and Abraham through Joseph and not through Mary. In other words Jesus—the son of Joseph, had, as it said in the Gospel of John, other brothers and sisters. It is not a question of cousins, about whom they often speak today. John uses a word which means "brothers" in particular, the modern theologian Jacques Duquesne, author of best-sellers about Christ and his mother, Mary, emphasizes.

Later on, the Christian church did not suit Joseph's relatives, and he was pushed aside from the natural process of the appearance of Jesus. In order to show the divinity of Jesus, the Churchmen deprived Mary of the features of a person of flesh and blood and spiritualized here, having transformed her into a virgin. They made use of pagan legends, in particular, Greek, where it is full of stories of virgins who have been impregnated by the gods. Contempt for the body and sexuality prevailed, which is characteristic for Gnostics.

At first the church doctrines about the mother of Jesus were scanty. However, a most acute need appeared in people in medieval Europe for a protector in heaven. The point is that in the 13–18th centuries the

so-called little Ice Age of Maunder-Sporer-Wolf was raging. The Black Sea, Danube, the Bosporus Strait and the Dardanelles iced up. The grapes did not grow on the southern shore of the Mediterranean Sea. The grain harvest was scanty. In the winter as is noted in the chronicles, the birds froze on the wing and cattle perished.

Therefore, in Europe in one place or another, hunger and death were collecting their awful tribute. At the same time, cities and villages periodically were devastated by plague and cholera, brought in from the Orient along the trade routes. The people needed an intercessor against an angry God, and the Virgin Mary became the one.

Her popularity also enabled the invention in the Middle Ages of Purgatory, an important doctrine of Christian belief. In all the preceding faiths, including Judaism, there is no notion of "Purgatory." It appeared when on Earth feudal law, and more precisely—lawlessness, was replaced by the law of the bourgeois and courts arose in which they not only accused, but also defended the accused. And Purgatory became their reflection in faith. Here on the scales of heavenly justice the righteous and unrighteous deeds of those who have died are weighed and the sins are washed away with the prayers of their living relatives and with their money to the treasury of the church. The more gold and similar coins scattered into the church poor-boxes, the faster the souls pass through Purgatory and reach Paradise. A very business-line doctrine, which caused a scandalous trade in pardons, with the aid of which the right for entry into Paradise was sold.

The stay in the temperate fire of Purgatory depends also on the intercession of the Queen of Heaven. This is no longer the world beyond the grave of the Egyptians, where the fate of the dead, as we have said, depended on whether he was able to deceive his judges.

Now the intercessor stands watch over his interests. As Jacques Duquesne emphasizes, Purgatory "causes a need for an "advocate" who is able to defend the accused in difficult trials." And it was not possible to present a better advocate than the Virgin Mary.

Her cult as a defender quickly became universal. In the 19th century, apparitions of the Virgin Mary became all the more frequent, and in 1950, the doctrine of the Assumption was proclaimed. This holiday is based on the story that having died a natural death and being buried in Gethsemane, Mary was raised up into heaven. After the opening of her grave, a bouquet of roses was discovered instead of any remains. The legend clearly belongs to the pen of a poet.

"The parents of Jesus are Nazarenes". We are assured that, having read these words, there are few readers who will find anything doubtful in them. If they are from the city of Nazareth, that means they are called Nazarenes! And Jesus is also a Nazori or a Nazorean.

However, the whole secret is in the fact that Nazori and Nazorean in fact (in ancient Hebrew) mean "holy, pure", and not the fact that He is from the city of Nazareth by birth. Such a city simply did not exist in the legendary times of Jesus. Instead, different personages of Judaic legends were called "Nazori"; they are encountered also in the Qumran manuscripts with the same name.

Today they think that "Nazorean" was a common name of Israelites who underwent Christian Baptism in the Jordan River. Iranian Mandaens, for example, call themselves "Nazori" to this day, that is, "the pure". After the demarcation of Judaism and Christianity, Jews began to call all Christians "Nazori," and "the Nazorean heresy" is Christianity itself.

But this still isn't everything! It is a question above all of the Gnostic training of the Nazori. About their notion of "purity" and about their notions of Christ, which were set forth in detail in one of the previous chapters. This is why Christ is "pure." The pagan postulate crossed into modern Christianity without the slightest changes. It only is treated another way.

It is not surprising that they accepted such a Christ without reservations. The allure of the main idea: there is an intermediary between God and the earthly world, equal to God the father and simultaneously

human in all his manifestations—was colossal. He is dear and comprehensible to everyone. He even called out during the crucifixion to the Sun God, to Helios, quite like a man: "Eli, Eli, lama sabach-thani?" "My God, my God, why hast thou forsaken me?"

And the sweeping, by historic measures, expansion of the new Christian teaching is explained in this way.

Besides the figure of God Incarnate, Christianity also created the figure of God himself. In comparison with Judaism, it determined, at last, his appearance, that is it imparted to him a human form. The Lord turned out to be a powerful old man with a white beard. The era had ended of the Israelitish unseen Creator, of whom it was not understood where he was and it was not understood how he interacted with man. Henceforth he sat in the heavens. He had a throne, servants, and a choir of angels sang hymns of praise to him. Some close to God helped to administer righteous justice, others served as God's heralds, still others flew after the souls, and others yet stood at the gates of Paradise.

In a word, the same as earthly masters: in a throne room full of servants, all abustle, a court orchestra plays, castrated boy-Cupids sing, and the sovereign sits in the most honored seat, surrounded by those who have been favored with the monarch's attention and mercy. It is familiar, customary and attractive. Especially if one considers that in this throne room, that is, in the Christian paradise, it is not necessary to do anything and at the same time there is plenty to eat.

The undoubted influence of paganism has appeared also in the Christian rituals. In the notion of modern people, paganism is strongly connected with masks, dancing around bonfires, wild howls, colored faces and human sacrifices. That is, with all those that are peculiar to the tribes which have stood up to now at the low stages of development.

As a matter of fact, paganism includes also the most complex mysteries which talk about the legends and traditions and about the origin of the world and the forefathers. In India, China, Japan and a number of other Asian states, mysteries even now enjoy huge popularity. In

which connection, the Indians converted them into the most complex dances, where every gesture has a clear cut meaning, and, therefore, spectators somehow read whole poems about the past in the rhythms and movements of the dancers. The famous Japanese Noh theatre, in which only men perform, also resulted from religious mysteries and continues their traditions.

Documents testify that the Christian church also went through a stage of mysteries and theatrical plays on Biblical subjects. And they were not played out just anywhere, but in the churches. Accounts of the Orthodox bishop, Abraham of Suzdal, have been preserved from 1439. He had visited Florence, and what he saw so struck him, that he described in detail not only the subject of the mysteries, but also the length and width of the stage, the color and design of the curtain, the decorations, and the sound effects. The mysteries about how the archangel Gabriel brought to the Virgin Mary news about the forthcoming birth of the Son of God, and also the ascension of Christ into Heaven subdued the bishop. He spoke of them as of "a fine (beautiful) and wonderful vision",

However, the pagan divine sources included also much more, which also was perceived by Christianity in the first stages of its development. We have in mind bacchanals and orgies in their direct meaning and fulfillment. It is a question not of the debauchery as such, but only about the religious ceremony which enables the achievement of the highest ecstasy in the presence of relations with God. We already have touched on this theme in the previous chapter. We shall add several touches.

The historian Alexander Paradisis, who sides on the points-of- view of the Scaligerian chronology, has written:

"Not a trace remains from the reclusive and pious life of the monasteries of the first centuries of Christianity and the corruption of the church and morals in them reached unbelievable dimensions... Even the clothing of the nuns, which emphasized their natural beauty and slenderness, did not promote stringent morals... Almost all the female

monasteries of Italy accepted male guests... Everything is correct except the word "Christianity". It is a question of the rejected asceticism of Judaic monotheism. Really, not a trace remained of it.

Saint Didier described that time with relish:

> "Nothing in Venice evoked such interest as the monasteries. There were private guests and grandees there. And since all the nuns are beautiful and slender, not one was left without a lover. And the concern of the overseers about morals was expressed in the fact that they helped the nuns find more skillful ways of meeting with lovers and shielding them. During the carnival in Venice (and they stretched it out there for almost half a year), the women's monasteries were turned into dance halls, filled with men in masks... The clothing was narrow at the waist, with a large diicolletii, which made possible seeing the white and magnificent body of the nun. (**E. Rodocanachi**, *La femme Italienne, avant, pendant et apres la Renaissance*, Paris, 1922).

Charles Louis Polnitz noted that the Venetian nuns had their hair curled, that they wore short dresses, which did not cover the slender legs, and they covered their breast only when they sang in the church choir.

The clothing of the nuns of Rome also was not distinguished by modesty. And the Florentine convents, according to the testimony of one of the abbots of a male monastery who was visiting Florence, reminded one of mythological nymphs, and not of "brides of Christ" (Pizzichi, Viaggio per l'alta Italia, Firenze, 1820). Theatres were established in many monasteries and it was decided to give performances, but only nuns were able to perform in them.

Even the nuns of Genoa were not distinguished by restraint. It was noted with regret in one of the papal decrees:

> "The sisters of the convents of Saint Phillip and Saint Jacobare wandering the streets of Genoa, and they commit indecent deeds which their unbridled fancy dictates to them" (**Alexander Paradisis**, *The Life and Activity of Balthasar Cossa*. (Pope John XXIII. 1980e.).

The cult of the phallus once again had bloomed in splendid color. The scholar Champfleury wrote in the 19th century about the decoration of the Christian churches:

> "On the walls of the halls of some Christian temples we see with astonishment depictions of a man's sexual organs, which toadyishly are flaunted among the objects designated for divine service... such pornographic sculptures in the temples have been carved by the stone masons with surprising innocence... The Bordeaux scholar and archaeologist, Leo Drouyn, showed me curious samples of shameless sculptures which were flaunted in the old churches of his province, which he hides in the depth of his files! (**Champfleury**. *Histoire de la Caricature au moyen age*).

In which connection, what seems striking today, in particular such semi-pagan veneration of Jesus Christ has been considered to be true! In 1427, Saint Bernardino da Siena was accused of heresy for the fact that he had propagated and spread the cult and monogram of the name of Jesus in all the cities where he had come to preach with great zeal and pomp. The piety propagated by him seemed to very many as some kind of impudent and illicit innovation. Poggio Bracciolini, an apostolic writer of the Roman Curia and a great forger of history, complained about Bernardino, toward whom very many Roman monks behaved as toward a heretic and idolater.

Drastic changes in the rites began when negative social consequences had begun to accrue in Bacchic religious practice. The universal licentiousness by no means enabled a strengthening of state authority and

spiritual monopoly of a new era. The Western European church of the 15–16th centuries had to take a course back to the former, imperial ascetic style of monotheism. Otherwise, it was impossible to stop the self-willed person of pagan faiths. And just then did Bernardino da Siena become a saint.

The fact that the Judaic and Christian customs in this period represented a single complex is seen distinctly from the descriptions of the medieval Byzantine authors.

According to John Damascus, the Christian rite of ordination lasted three years (as with the Jews.) John reports that a candidate was obligated symbolically to pass through several stages. Further he describes these stages:

- a renaissance in the Holy Spirit, dying—resurrection in Christ,
- the Flood,
- crossing the Red Sea,
- circumcision on the eighth day (!).

Finally, after three years of training, on the night of the holy Sabbath, the "teacher" proclaims prayers, where through the address "Israel" resounds, and the man becomes a Christian. (The 9th century, according to the traditional chronology, Expositio fidei, Schriften 2:181- 186, 231:23-25).

Let us add that the rite of baptism had to be performed exclusively "by immersion or dipping in water" (*The Confession of Faith*, 1644), and this is a repetition of the Jewish ablution.

As is seen, the rite of baptism was not so easy and quick as today, and was not distinguished much from the Jewish giyur. For example, the crossing the Red Sea was considered by the Byzantines as their own holiday, since they were convinced that they in particular had crossed the sea, and at the same time had "forgotten" completely that this was a campaign of the Jews.

Don't let the fact that the word "Israel" often was used and is used in

Christian prayers confuse the reader. Here is how the Biblical Encyclopedia explains it:

> "Israel (One who fights against God) (Genesis 32, 28) is the name given to Jacob when he fought with God in the form of the Angel of God. "Then he said (to him), 'Your name shall no more be called Jacob, but Israel, for you have striven with God and with men and have prevailed' ".
>
> According to the meaning of the name Israel, which was given by God to Jacob in the presence of such a significant and mysterious event, this latter name was made common. In the metaphorical meaning, *it embraces the whole Church of God* (Isaiah 49:3, Romans 9:6).

Even the names of the Old Testament kings were common. They also had a metaphorical meaning. In the famous Russian chronicle "Zadonshchina" it said (a translation into modern Russian):

> "The land, the Russian land... has been visited for King Solomon".

In another manuscript is written:

> ..."as it was until now for King Solomon, so it will be even now for Grand Duke Dmitry Ivanovich".

It turns out that in the Middle Ages Russia was under the authority of Solomon! The authors of the chronicles were not joking. They really considered the Judaic king their own contemporary.

But let us return to how paganism was extirpated in Christianity.

They began to call to account above all their own personnel—the clergy. Severe decrees about the celibacy of the priesthood followed. Later they "put them off into the past", into the 11th century A.D.,

and ascribed it to "Pope Gregory VII," that is to "Pope Hildebrand" ("Ablaze with Gold"). Today in particular, great attention, which was devoted to this problem during the religious reform of the 11th century, is ascribed to "Pope Hildebrand". Strict commands about the deposition of all those clerical pastors who continued to carry on a conjugal life were transferred to that century—most likely from the 15-16th centuries. The commands caused a storm, since almost all Roman spiritual persons were married. But the resistance was overpowered, although it required years of struggle for it.

They dealt with simple parishioners by far more quickly and more strictly. As the traditional historians write, "many were seized, and it was over for them with quick and severe punishment...

The majority of women who had been taking part in the criminal cult, were handed over for punishment to the home of their relatives, and only when no one of the close relations decided to fulfill the death sentence pronounced for them, they were given over to the hands of the executioner". A custom, which has been preserved to our day in some Moslem communities. In a changed form: the relatives of the dead person deal with the life of the killer—he is included in the laws of the Shariat.

The famous medieval descriptions of "Devil's Sabbaths" in Western Europe, very likely, have as their prototype all those Christian Bacchanals, but which already had been declared by the new reformers of the Western church as the "handiwork of the Devil".

19. In the Shadow of the Cross

CHAPTER NINETEEN

One cannot but say that the official legend of Jesus Christ by no means suits everyone. Some have not seen in it the Son of God, others thought that He did not die, and still others supposed that when He does come, he will punish severely the powers that be for breaking God's covenants.

A variant of the faith attracts attention which says that Jesus Christ did not die on the cross. There is an opinion, which even today finds its adherents, that they brought Christ down from the cross alive. True, he did not react to the pain of a blow from a lance, but only because he was unconscious. So, there was no resurrection from the dead. The execution and subsequent resurrection are a spectacle which is necessary to "bring people to the realization of God and the fulfillment of rational religious principles". (**Anatoly Gusev**. *The Mystery of Life and the Teachings of Jesus Christ*. 2003).

It further is maintained that Jesus left Palestine in the company of his mother Mary, Magdalene and Thomas. They reached Damascus and passed through Persia. Jesus lived in Kashmir until old age, next to Dahl Lake, healed people and preached. His grave supposedly is located in the center of modern Srinagar.

A curious variant. He, along with the others, would have had full right to existence if not for one circumstance. Jesus Christ, more precisely—the man, details of whose life were reflected in the legend of Christ, never

lived in Palestine. This fact alone, which is confirmed by an analysis of the Bible and other religious sources, makes all discussions of the further earthly life of Jesus Christ senseless. Their authors are on the side of the Scaligerian chronology, unscientific in and of itself that predetermines the fatal weakness of a hypothesis of a similar type.

But in that case—when and where did the events occur which are described in the New Testament? Anatoly Fomenko and his followers have performed a number of studies which have brought significant clarification to these questions.

It is considered that the Roman monk Dionysius Exiguus calculated the year of Christ's birth for the first time in the 6century A.D., that is, more than 500 years after the event dated by him. In order to achieve such a result, Dionysius at first calculated the date of Christ's resurrection, and for that purpose the church tradition was used that Christ was crucified in the 31st year of his life. The date of the resurrection, according to Dionysius, is 25 March 5539 "after Adam," and the year of Christ's birth, consequently, is the 5,508th "after Adam" according to the Byzantine era.)

Dionysius's calculations evoked doubts in the West. "Arguments about the date of Christ's birth continued in Constantinople until the 14th century." (**Jvan Anatolievich Klimishin**. *Calendar and Chronology*).

Our correction: the arguments were occurring in the 16th century! There was nothing about which to argue earlier: the new religion still had not been formed as an independent teaching. As Anatoly Fomenko emphasizes in his research, "X" originally designated the start of the new era after the birth of "Christ".

From what did Dionysius proceed? From church tradition that Christ arose on 25 March, a Sunday on the second day after the Passover, which, consequently, occurred in the year of his crucifixion on Saturday 24 March. Here are the "paschal conditions" —the basis of the calculations.

One can find their whole assortment in **Matthew Vlastar**'s *Collec-*

tion of Rules Devised by Holy Fathers:

> "Because the Lord suffered for our salvation in 5539, when the circle for the sun was 23, the circle for the moon—10, and the Jews had Passover on the Sabbath (as the Evangelists write) on 24 March. The resurrection is on the next Sabbath after this on 25 March... Christ arose. A legitimate Passover takes place according to the equinox at the 14th moon (that is, at full moon)—from 21 March until 18 April—our own Easter takes place on the next Sunday after it".

The 5,539th "after Adam"—this is exactly the year calculated by Dionysius. Deducting 31 years from it—Christ's age—he derived the start of our era—the 5,508th year "after Adam".

We shall repeat the calendar indications for the year of Christ's resurrection:

- 1) circle for the sun 23,
- 2) circle for the moon 10,
- 3) the previous day, 24 March, was the Passover, which is celebrated on the day of the 14 moon (that is on the full moon),
- 4) the Passover was on Saturday, and Christ arose on Sunday.

These four points are called the calendar "conditions of the Resurrection".

Anatoly Fomenko performed calculations for every year in the interval from 100 years before the new era until 1700 A.D. in order to calculate when these conditions were fulfilled. The day of the spring full moon (the 14th moon or the Passover) was calculated using Gaussian formulas and the Christian Easter, circle for the sun and circle for the moon—using paschal. As too with both Dionysius and Matthew Vlastar, a proposition was advanced that the day of the Resurrection was a paschal day according to the paschal calculation chart.

The result was this: The calendar "conditions of the Resurrection"

were fulfilled only once—in 1095 A.D. Once in eleven centuries!

Christ's birth belongs, thus, approximately to 1064 A.D.

As we know, in the years of Christ's birth a new star blazed up in the east, and 31 years later, in the year of the Resurrection, there was a full solar eclipse. Church sources clearly speak in particular about the solar eclipse in connection with Christ's resurrection. We shall note that a solar eclipse, and especially a complete one, is an exceptionally rare event in Palestine. The point is that solar eclipses, although they happen every year, are visible only in the narrow strip of the lunar shadow's trajectory on the Earth, in contrast to lunar eclipses, which are visible all at once from half the territory of the globe. The Biblical science of the 18-19th centuries, not having discovered, naturally, a Gospel solar eclipse there "where it was needed"—in the Palestine of the start of our era—changed it to a lunar one. All the same, this did not help—they also didn't find a lunar eclipse which correlated with it. Despite this, since then it has become the custom to think that not a solar, but a lunar eclipse is described in the Gospels. But the eclipse was solar nevertheless.

It turns out, such a pair of the rarest astronomical events—the flare up of a new star and 31 years later a full solar eclipse in the Mediterranean really did take place - only not in the first, but in the 11th century A.D! This is the well-known flare up of a new star in 1054 and the full solar eclipse of 16 February 1086 (on a Monday.) The shadow of the solar eclipse passed through Italy and Byzantium. That is, through those places where Christ lived and died, although they still had not moved it (on paper) to Palestine.

It is curious that vestiges of references about Christ as about a living man have been maintained in the medieval chronicles to our time. For example, in the Chronograph of 1680, it is reported that Christ himself visited Pope Leo IX (supposedly 1049-1054): "It is recounted that Christ, in beggarly form, visited him (Leo IX) in his bedroom." The chronicle supposed that Christ was still alive and had called on the pope. It is important that this is the only mention of such a type in the Chronograph

besides instances of the retelling of the Gospels.

As Anatoly Fomenko discovered, there are parallels with the Gospel in the biography of Pope Gregory VII, who died supposedly in 1085. He also showed that in many chronicles, 1054 A.D. (the so-called "fundamental shift of 1,053 years in the chronology") is implied as year 1 in accordance with "Christ's Birth". This means that the medieval chroniclers often dated the birth of Christ as 1054 or 1053 in particular.

The dating of the death of the compilers of the Gospels serves as confirmation of the medieval origin of the legends of God Incarnate. In particular, the Gospel of Matthew. According to the Scaligerian history, relics of the Evangelist Matthew were discovered in 4/27. They convince us that they had been somewhere in obscurity for more than a thousand years, and only in the 12th century "they discovered them anew". Such is expressed, for example, by Ulrich Pfeil. Trier.

A tour of the most famous sights. (Kunstverlag Weick. Passau, 1996).

In our opinion, there was no such thousand years. They buried Matthew with honors immediately after his death in the 15th century. Today his relics are preserved in the German city Trier, in the Basilica of Saint Matthew. By the basilica's altar is a stone case of 1786 in which an old sarcophagus with the relics is located. Above the case is a marble sculpture of Matthew which is dated 1486. A modern guidebook about the basilica reports this.

His executioners are in medieval armor. And they are executing him with the aid of... a guilotine. Just when did he lve?

The question arises, why did Saint Matthew's relics find themselves in Trier in particular. After the fall of Tsarigrad-Jerusalem- Constantinople and the downfall of imperial monotheism, the Christian teaching needed saints, even those geographically not connected with the former mother country. Having deprived the imperial capital of the holy name Jerusalem, adherents of Christianity also deprived it of the sacred objects of the new teaching. Therefore, they also transferred both the relics of Saint

Matthew and the shirt of Jesus Christ, which also is called the tunic of Christ, to German Trew=Trier. One of the nails by which Christ was nailed to the cross, and a fragment of the cross itself also reached Trier, Today they are in the museum of the Trier Cathedral.

Other relics connected with Jesus Christ, apparently, have been spread among other cities of Western Europe—in Germany, France and Italy. So, a shirt of the Virgin Mary came to German Aachen, where it is preserved to this very day at the Aachen Cathedral. They sent the relics of Mark the evangelist to Venice. They too supposedly "repeatedly" discovered them only in the 11 century. They were "traveling" no one knows where for a thousand years, the traditional historians say.

So Constantinople was fully purged of all Christian relics.

It is thought traditionally that the crucifixion of Christ occurred on Mount Golgotha in that very Jerusalem, which exists to this day. The canonic Gospels tell us about this in all the languages of the world. Nonetheless, direct indications to a completely different place for the fulfillment of these dramatic events are contained in the Gospels themselves.

In particular, the place of the scene of the action is unambiguously indicated in the English variant of the Gospel of the Apostle Paul to the Galatians (Galatians 3:1). It says: "O Foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" In Greek: "Galatai ... kat ojtalmouz Ihsouz Cristoz proegrafh estaurwmenoz ..."means literally: "Galatians... Jesus Christ before your very eyes was persecuted according to the law for his beliefs by being crucified". This means in particular the Galatians were witnesses of the last agonies of Christ, and his crucifixion happened among the Galatians, before their very eyes.

Let us recall that the natural center of the region where the Galatians lived was located on the Bosporus, no matter how they called it: Tsarigrad, Constantinople, or Istanbul.

Tsarigrad and its leafy Mount Beykoz are the place of the great tragedy, opposite Gul Gata—that is, in Swedish, "The Golden Gate", the place which has been turned into Golgotha for Jesus Christ (Yaroslav Kesler). Right there, besides, is located also a colossal tomb in which, as it is thought, is buried Joshua of the Old Testament. In the Western European variants of the New Testament, they call him simply Jesus.

Several words about this tomb. It exists also today and is a place of worship. Local inhabitants call it the grave of Saint Tusha, or Usha, that is of Jesus. Above the tomb an earthen rise 17 meters long and 2 meters wide has been made. It is surrounded by a fence. At opposite ends of the tomb are two round stones, which resemble small millstones. In the center of one are seen a quadrangular opening and a very noticeable crack. All this structure is enclosed with a high stone wall with two doors. Worshippers enter one of them, walk around the tomb and exit through the other door.

This all corresponds exactly to medieval descriptions of the tomb of Jesus Christ. For example, in "The Pilgrimage of Abbot Daniil" it says in modern translation: "The crucifixion of the Lord is found on the eastern side on the stone... And in the middle of that stone has been carved a hole of nearly a cubit in depth... Here was the Lord's cross set up. In the ground itself beneath that stone lays the head of the primeval Adam... And that stone has broken up above Adam's head... And there is this fissure in the stone even to this day... The Lord's crucifixion and that holy stone are enclosed all round with a wall... there are two doors (in the wall)".

Even the number of doors coincides.

So, according to the new chronology, the Galatians—the Jews in Tsarigrad—crucified Christ, but not in present Jerusalem. (Gleb Nosovskiy, Anatoly Fomenko. "*A Reconstruction of Universal History*. 1999).

Turks and Tatars appear in the role of the Romans in this picture. Let us look more closely at the images in the background. The outlines of the well known Constantinople are visible. Let us increase the size

of a fragment of Jan van Eyck's picture and combine it with a modern depiction of the temple of Saint Irene, the most ancient in Constantinople. The temple of Saint Irene is identified sufficiently distinctly. By the way, the presence of two minarets speaks to the fact that van Eyck was painting in Istanbul exactly in the 15th century—just then were the two minarets installed alongside Saint Irene. Artists of the 15–16th centuries doubted not for a minute that Christ was crucified on the Bosporus.

The etymology of the world "Galatia" itself is recognized as unclear. Located on the Golden Horn opposite the "Eternal City," they called this place Sykai. According to various primary sources, there were, besides homes, theatres, baths and similar establishments there.

In 528, Sykai was given the status of a city and renamed as Justinianopolis.

From the 7 century on, the city was considered abandoned, since later historians do not mention it. Instead of it, they mention the small port of Galatou.

Among the monasteries located near Galatou is mentioned the martyrion of the Maccabees. We consider it a direct indication of the fact that Jews lived here, those same Galatians who saw the execution of Christ. In the 11 century, Galatia generally became a Jewish quarter, located in the most convenient place — near the port. Financiers and merchants were obligated to live here in particular.

The crusaders who captured Galatia in 1203 drove out the Jews, but not for long. According to the traditional chronology, in 1303, they gave back Galatia to the Genoese. They settled the Jews there again, and even built a wall, which created a classic ghetto. Galatia was the wealthiest and most respectable region of Constantinople until 1453. (Yaroslav Kesler).

It is indicated as the place of Christ's crucifixion in the epistle of the Apostle Paul, and not of the other Evangelists, and this is by far not accidental. As Yaroslav Kesler seriously maintains, the Apostle Paul

was a key figure in the formation of the institution of the church. He, per se, was the first father of the church. In particular, Paul in his subsequently canonized epistles formulated the legal standards of church life in Christ's name.

He said that he had died, having been crucified with Christ, after which Christ himself had settled in his body. That is, he placed himself higher than the original apostles and appropriated the right to act in the name of Christ, who was instilled in him. This is the factual beginning of the new, Paulist church,

There were many Roman Popes named Paul. Their history provides a key to understanding the process of the formation of the institution of the church. There is mention of Pope Paul I, who reigned supposedly in 757-768, for the first time in the 16th century — in a book of the Popes that was "happily discovered" then, but necessarily written at this time. His activity coincided with the first anointing of a king by the Pope (Pippin's son, Charlemagne). Thus was the first "historic" precedent set of the manifestation of the supremacy of spiritual authority over secular. It was extremely fortunate and timely that, in the very period when the medieval independent states of Europe were being formed, they "found" the book of Popes which established the supremacy of ecclesiastical authority over the temporal.

The next Pope Paul (II) appeared in the history in the second half of the 15th century. He belonged to a wealthy Venetian family and, having arrived in Rome, bought a cardinal's cap there. The torture of heretics — academics — Platonics — was his favorite occupation.

The two subsequent Pauls appear in the troubled time of the 16th century. Pope Paul III (1534-1550) was the founder of the institution of the Catholic inquisition, who legalized Ignatius of Loyola's order of Jesuits. He himself also convoked the famous Council of Trent. Pope Paul IV (1555-1559) was a violent battler with written heresy, the instigator of the literary auto-da-fe and the creator of the first "Index of Forbidden Books." Pope Paul V (1605-1621) was a counter-reformer.

It would not be worth remembering all this if the history of the Popes had not confirmed that the Roman church really appeared in the 15th century and it became "Catholic" only in the 16th century.

It is necessary to explain briefly the role and significance of the Vatican in the organization and development of Christianity. Let us recall the conception of the new chronology. Its essence consists of the fact that the modern Vatican is the offspring of the late Middle Ages, and all the popes, who supposedly headed the Catholic church in the centuries which had preceded, in fact did not exist, inasmuch as there had not been any Catholic church itself. They appeared (on paper) when it was necessary to extend the history of Christianity by fifteen hundred years. Traditional historians, while not repudiating the Scaligerian chronology, recognize that, of the dozens of Popes whose names are designated on the "ancient" list, nothing is known.

The Catholic encyclopedia does not clarify the origin of the words "Vatican" and "Pope". Here is a quotation from it:

"The territory on the right bank of the Tiber between Monte Mario and Gianicolo (Janiculum) was known to antiquity as the Ager Vaticanus, and, owing to its marshy character, the low-lying portion of this district enjoyed an ill repute. The origin of the name Vaticanus is uncertain; some claim that the name comes from a vanished Etruscan town called Vaticum." [Ager in Latin means land).

This is a fact which is surprising for the history of the main spiritual center of one of the world's religions. The point, apparently, is that the modern Christian Vatican is not at all interested in recollections of its own roots and, as many other social organizations, prefers to remember only "that which is necessary."

In Hebrew, "vatic" means elder, old-timer. The ending "an" is in exact correspondence with the rule in Hebrew grammer by which a noun is formed by the addition of the suffix "-en". "Vatican" is a "council" of elders or old-timers, and nothing more.

They call people who have lived in Israel for many years "vatikim".

According to our version, Vatican was simply a council of elders of the various tribes in paganism. Then, with the expansion of monotheism, it became a religious and ideological center in the time of the emperor, having been established in Constantinople. And only after the collapse of the empire, after the demarcation of world religions, did the Vatican become the center of Catholicism.

We already have talked about the term "pope". One only would like to add that etymologically, "papas" is connected with "papais". And this word designates the post of the "castle's chief eunuch". The chief eunuch, a castrato, wore a cross in many religious ceremonies. In our view, the roots of the papacy come from that period of history when the castrati played a special role in the state and in the spiritual leadership of society, as discussed in the chapter "To What the Ancestors Prayed". At the same time, it becomes understandable what sort are the origins of celibacy which were obligatory for Catholic priests.

But why in particular was Italian Rome afforded the honor of being the place for locating the Vatican? The "Eternal City" was located not on the shores of broad rivers or bays, which were suitable for transportation and easy communications, but in the mountains! That is, far away from the main routes. This alone leads one to thoughts of whether it was the capital of a state. At the same time, archaeologists recognize that there is no archaeological evidence of the existence of the greatest city of antiquity and the capital of a worldwide empire on the territory of Rome on the Tiber.

Let us add the sociological and cultural anomalies which have been noted by a number of researchers. Here, for example, is what **Alexander Men**, a specialist in the history of religion, writes:

> "It is significant that in the first centuries not one theologian who wrote in Latin was a native Roman" (Father Alexander Men. *History*

of Religions, volume 6).

Of course there were no Romans — theologians or other: there was no city of Rome.

The whole cycle of works on "ancient" Rome is Utopian literature which was composed in the 15-18 centuries as a basis for the formation of independent European self-determination. Speaking more simply, "ancient" Rome is the foundational legend for European civilization.

And why in particular Rome nevertheless ? Everything falls into place if one supposes that in the location of the present Rome a monastery or church were established at first. People built many Christian monasteries and churches in the mountains in particular, far from the everyday bustle, closer to God. Afterwards cities grew up around them.

We find indirect confirmation of this version in a number of written documents. In particular, in a letter of an abbot of the Cathedral of Saint Peter. It is dated supposedly 739 A.D. Its author, Gregory II, calls himself Pope. Let us repeat again that "Papa" and all its variations up to this time have been used by many peoples to simply designate a priest, particularly, in Russia and other Orthodox countries.

So, Pope Gregory to His Most Excellent Son, Karl, Sub-King:

In our great affliction we have thought it necessary to write to you a second time, believing that you are a loving son of St. Peter, the prince of apostles, and of ourselves, and that out of reverence for him you would obey our commands to defend the church of God and his chosen people. We can now no longer endure the persecution of the Lombards, for they have taken from St. Peter all his possessions, even those which were given him by you and your fathers. These Lombards hate and oppress us because we sought protection from you; for the same reason also the church of St. Peter is despoiled and desolated by them. But we have entrusted a more complete account of all our woes to your faithful subject, our present messenger, and he will relate them to you.

You, oh son, will receive favor from the same prince of apostles here and in the future life in the presence of God, according as you render speedy aid to his church and to us, that all peoples may recognize the faith and love and singleness of purpose which you display in defending St. Peter and us and his chosen people. For by doing this you will attain lasting fame on earth and eternal life in heaven. (from Oliver J. Thatcher, and Edgar Holmes McNeal, eds., A Source Book for Medieval History, New York: Scribners, 1905, p. 102)

If one is not distracted by the author's title, then the situation is as follows. The priest of a huge monastery requests a friendly feudal lord to defend him from the depridations of another feudal lord. In doing so, Gregory "forgets" not only to mention his own high office, but also to mention anything which relates him to the

Vatican, or even to Rome, which, in universal belief, is the location of St. Peter's itself. It is acceptable to mention his services and his significance in requests. Gregory, speaking about his own possessions, singles out the role of Saint Peter—"the Prince of the Apostles," whose name the monastery bears. Nothing else is mentioned—for the simple reason that there is nothing else to mention. The forests are still noisy and wild goats roam around St. Peter's.

The traditional historiography itself presents the letter as a creation of "His Holiness".

The Vatican seems eternal to us, having been in existence almost forever. So a common awareness already had been established that events even of half a century ago are perceived as nothing very far away. And when we see on the coat of arms of the Vatican state a pair of crossed keys (from Paradise and Rome), then we consider them evidence of the inconceivable age both of the Vatican and of the "eternal city".

By the way, the Vatican state was created only in 1929. On 11 February 2004, it solemnly celebrated its 75 anniversary.

The extremely clear words of the well-known scholar and Hebraist,

Joseph Kastein about One God, are recalled: “It was not God who willed these people and their world view, but this people who willed this God and such a world view”. It is expressed in so many words too in relation to the Son of God: “The life and death of Christ are of our doing”.

20. Makind's Displaced Memory

CHAPTER TWENTY

For some centuries already researchers have been trying to understand and explain the nature of anti-Semitism. It has spread everywhere. Its manifestations are found even in those countries such as Korea or Mongolia, where Jews never lived in the past. Everywhere the words "Hebrew" or "Jew" evoke vigilance, anxious alarm, and the expectation of something bad. They resound as a danger signal.

These feelings more often than not have no relation to specific Jews. It is impossible to count how many mixed marriages have been performed, are being performed and will be performed in all the countries where Jews live. The count comes to many hundreds of thousands in the United States and Russia. It is not by chance that the U.S. Jewish community declines from decade to decade — not owing to emigration to Israel or an increase of the death rate, but only because children in mixed families stop considering themselves to be Jews in any meaningful sense. In spite of this, their non-Jewish relatives frequently maintain a negative attitude toward Judaism. It is perceived as an abstract Evil, as a sinister fate, which hangs permanently over mankind.

Such attitudes characterize even Jews themselves. Jewish anti- Semitism is widespread among a significant part of them. On the everyday level, it shows itself in the fact that one man or another considers himself a true Jew but those compatriots whom he hates, degenerates: "They disgrace us, the real Jews".

A considerable number of anti-Semitic works have been written by Jewish authors who distance themselves from those who consider themselves representatives of this people. State and public figures, businessmen, artists and painters who have Jewish roots in addition to others as a rule conceal this fact. Jews, who have converted to Christianity or in general have rejected any kind of religion are often the most vociferous anti-Semites. The brightest examples of these are the inquisitor Torquemad and the atheist Karl Marx.

The prominent 19th century researcher Daniil Khvolson considered that in a century "nearly 150 Jews who converted to Christianity published essays that were hostile with respect to Jews... five or six of them were filled with phantasmagoria about ritual murders. (Daniil Avraamovich Khvolson. On Some Medieval Accusations against Jews. A Historical Investigation according to Sources. - St. Petersburg, 1880, pages 279-280).

The prevalence of anti-Semitism and its influence on people stumps researchers. Prominent men of letters, historians, philosophers and even businessmen (Henry Ford) have taken up this topic. They have held to various views of Jewry, often diametrically opposed, of which we spoke in the beginning of the book. They have brought in as evidence whole libraries of works. Nevertheless, the problem has not been resolved so far.

Many contemporary scientists trace the reasons for anti- Semitism to xenophobia. Indeed, xenophobia, which means in translation from the Greek "fear of foreigners", underlies all nationalistic views. As has been discovered, it is even a principle of animal psychology, which gave birth to natural selection. In the animal world the outsider, as a rule, brings danger. Therefore, our smaller brothers will not accept outsiders. And, in the opinion of psychologists, primitive man inherited this phobia, transferring the notion of "outsider" to unknown tribes. In primitive society "we" is always "people" in the direct meaning of the world. Whereas "they" are not quite people. A further transformation

of this formula: "they are not quite people" is the corner stone of racist doctrine, a negative reaction to everything that originates from another nation. "Nationalism starts there where the consciousness of our own individuality changes into a hostile psychological purpose which increases the feeling of fear, hatred and intolerance.

They ascribe aggressiveness, ill-will and a whole spectrum of negative anti-humanistic features to the other people. Their own on the other hand—they endow with all possible virtues that serve as a psychological justification of the negative relationship to strangers (V. Iliushenko)

However, all of this concerns nationalism and xenophobia on the whole. With respect to anti-Semitism, then its universal prevalence indicate additional roots, responsible for its uniqueness as a social phenomenon.

We see these roots most of all in the existence in the Middle Ages of a worldwide empire of monotheists. When the adherents of Judaism, Semites from the Middle East, changed into a predominant priestly caste in the worldwide Catholic-Judaic empire (they called themselves Catholics!) when they took to introducing monotheism there and everywhere by force of arms, when, finally, in its name they began to remove from people the last of their property into the treasury of the emperor, then did hatred for the Jews flare up into a searing flame, leaving the deepest footprint on the historical memory. This hatred raged with especial franticism after the empire collapsed and nothing protected the "Jew- foreigners" any longer.

Competition extremely intensified the situation on the part of the Christian trade and financial capital that was struggling into being. And as expected by the new participants of the struggle for supremacy in the trade and financial markets, they established as their goal the weakening, and still better — the elimination of the Jewish competitors, who no longer were supported by the military power of the former empire. A colossal public relations smear campaign against the caste of customs duty and tax collectors was created for these purposes.

The newcomers must be given their due : they brilliantly used the

chronic hatred of the tax-payers. When they were unable to beat the competitors with smarter transactions, the new masters of the finances and markets elevated the people to the fight under slogans of extermination of those who believed otherwise, the damned murderers of Jesus Christ, the enemies of mankind, the devils incarnate. And then, sometimes in one country and sometimes in another, the pogroms rolled and the fires of auto-da-fe blazed.

Often, when one really wanted to rob the Jews, the monarchs didn't bother themselves with slogans and appeals. **Daniil Khvolson** cites one such case:

> "The German emperor of the time, Albrecht, as (he said) the heir of the emperors Vespasian, Titus and Charlemagne, declared claims to the supreme truths over the French Jews. Consequently, the King (Phillippe IV "The Fair") suddenly detained all the Jews of France, men and women, old people and children, for one day, took from them all personal assets and real estate, confiscated for his own use all their debts to Christians and, leaving them only the shirts on their backs, banished 100,000 people from the country, having reduced them to beggary. "Here are your Jews!" he mockingly said then to the German emperor".

Daniil Khvolson does not mention the situation here, which is paradoxical at first glance: the king considers the claims of the German emperor on the French Jews as normal. One would wonder how one state could enforce its laws on the citizens of another country? This could be the case only if it is a question of people who have a supranational status that everyone recognizes. Calling himself the heir of the emperors Vespasian, Titus and Charlemagne, Albrecht was speaking, per se, about the legacy of the empire of monotheists.

In *A History of Anti-Semitism*, **Leon Poliakov** also cites data which is evidence of the purely material justification for the persecution of the Jews:

> "The connection between the struggle for the purity of the truth and the class or caste interests is especially keenly observed in Castile, where from the end of the 13th century [according to the Scaligerian chronology — author's note] the strengthening bourgeoisie received their own representation in the chapter, and also the right to send their own delegates to parliament (Cortes) and to approve taxes".

They themselves didn't keep the pogroms waiting. The arising bourgeoisie elevated the rabble against the Jews. The slogans are curious under which the crowds threatened those who believed otherwise: "In Barcelona the crowd cried: "the rich want to destroy the common people!" That is, it was a question not of those who believe otherwise and other nationalities, but of coin purses.

In many works devoted to anti-Semitism, a list of Jewish pogroms and persecutions is cited which were committed in various centuries. Here are some lines from this list:

1290 The expulsion of the Jews from England.

1391 The pogrom in Seville (Spain). 30,000 people killed.

1394 The expulsion of the Jews from France.

1492 Hundreds of thousands of Jews expelled from Spain...

(M. Chernov "Suicide", "Continent USA", 2003).

We propose that these events need to be dated to the second half of the 15 century, within a time span of 30 — 40 years.

On 2 January 1492, Their Catholic Majesties Ferdinand and Isabella ceremoniously entered Granada. On 31 March of that very same year, they signed an edict banishing the Jews from Spain:

> "...We have received information from the inquisitors and from other persons that contact of Jews with Christians is leading to the worst of consequences... As a result, our sacred Catholic faith has been

humbled and dishonored. Thus, we have come to the conclusion that the only effective means to put an end to these misfortunes consists of the final severance of all contacts between Jews and Christians, and this can be achieved only by the expulsion of the Jews from our kingdom" (Leon Poliakov).

Events in neighboring Portugal developed somewhat differently. Expulsion would have created an immediate catastrophe for that small country's economy. Forced Baptism was the only solution which was compatible with Portugal's political ambitions. At Easter 1497, events began to unfold at an accelerated rate. They took the children from their parents and carried them to Baptismal fonts. Those of the parents who did not follow their children voluntarily were taken there by force several weeks later.

"A blasphemous farce, caused by the lowest and vilest of material motives"—such was the verdict in the 20 century of Menendez y Pelayo.

The "Jewish Encyclopedia" cites the following numbers: "from England in the 13th century 16,000 Jews were expelled, from France in the 14th century 100,000, and from Spain in the 15 century — 200,000 people".

Over time, the persecution of the Jews took on a mystical nature. As their role was forgotten in an empire that had passed intooblivion, the very existence of this group of people began to be perceived as evidence of Satan's schemes. They had become the embodiment of the dark forces, the catylists of Evil in this world. They provoked awe in their own way, both observing customs alien to the people around them and eating food unique to them. But chiefly, the world's gold literally stuck to their hands. It was as if the Devil himself was protecting them.

This accusation was especially popular in the decades when the plague and cholera epidemics savaged Europe. As evidence of the connections of the Jews with Satan was the fact that in the years of the "Black Death" fewer of the "Devil incarnate" died than Christians. Now we understand that the isolated life in the ghetto and the observance of

special purification rituals adopted in Judaism saved quite a few lives. But at that time they saw in this the hand "of a human sort of enemy". It was alleged that they, being protected by the Devil, were attempting to annihilate the Christians, wrongly treating the sick, bringing curses upon them with witchcraft and even poisoning the wells.

In Chillon a certain Jew under torture "confessed," that some of his like believers in the south of France conspired and prepared poison from spiders, frogs, lizards, human flesh, Christian hearts and impure hosts.

They distributed the powder made from this mixture among the communities so as to scatter it into the wells from which the Christians drew water for drinking. This supposedly also caused the terrible epidemic around all of Europe.

And most often, accusations were repeated of the kidnapping of Christian infants and their ritual murder.

However, not everything is understood with these accusations. Traditional historians with some surprise noted that before the 12th century, Christian society not once made similar accusations concerning the Jews. There are some reports about murders committed for magical and bewitching purposes, but Jews do not figure in them. Heathens do.

Reflecting on this, the historians assume that "Obviously, the influence of the horrors which were enkindled by the crusades was decisive". It turns out that these claims were current even before the crusades, but quietly; the crusades for the liberation of the Holy sepulchre only added fuel to a fire already burning.

How so? It is enough to read the records of one of the participants of the crusade, Robert de Clari, which have been preserved to our time, in order to see what goals the crusaders had set for themselves. They thought about money and plunder, but not about the Holy Sepulchre. And even in general their goal was "slaughter the Saracens," and not "retake the Sepulchre." There is not a single word about Jesus or the cross or about the Holy Sepulchre! (Edgar Holmes McNea.! The Conquest of

Constantinople of Robert of Clari. New York, 1936). obert de Clari also didn't mention one word about the Jews having been "Christ's killers".

In our opinion, they did not accuse the Jews of ritual murder for the reason that the Israelites, that is the followers of monotheism, were everyone in that period. Above all they were the ruling elite of the empire! Only when the empire collapsed was all the opprobrium previously aimed at the polytheists directed toward the Jews.

The dubious honor of the birth of blood libel belongs to England. According to the traditional chronology, at the start of the 12th century here, in Norwich, the first ritual murder was investigated. The body of a young apprentice, William, subsequently cannonized as a saint, was discovered the day before Good Friday in a forest.

The first accusation and first murder of a Jew. A broken- down debtor knight of the dead boy cut him down. "An accidental coincidence", write the traditional historians.

Hugo of Lincoln in England, supposedly crucified by Jews in 1255, even became the hero of folk ballads.

There was also such a variant of the accusations: In the Temple of Jerusalem supposedly they worshipped the head of a donkey (according to another variant — of a pig) and once a year they sacrificed a captured and well fed Greek. Why in particular a well-fed, and not a skinny Greek, history conceals.

If one is to believe the modern Russian anti-Semite Oleg Platonov, then in the Kievan caves are preserved to this day relics of Saint Evstratius, "who was crucified on a cross by Jews on Good Friday in a rite of slandering Jesus Christ in 1096" (Oleg Platonow, Russia's Crown of Thorns. A Secret of Lawlessness. Judaism and Freemasonry versus Christian Civilization. - Moscow, 1998, page 109)

In many cases they availed themselves of the accusations of ritual murders soberly and prudently. **S. Resnick**, who has researched the history of blood libel in detail, writes:

> "The schemes were well developed. An ordinary Christian child crucified or killed by other means excites the crowd and causes a pogrom during which... the Christians succeed in making a good profit. Later the authorities intervene. They calm down the crowd... and impose an indemnity on the Jewish community. When little of this is found, they expel the Jews, having robbed them blind. A simple and reliable method to supplement the emptied treasury of a landlord, monastery or kingdom".

Tales of man-eating Jews who kidnapped youths, in order to revel in Christian blood in the secret ceremonies of their "Basurman" religion, were part of the consciousness of the peoples of Europe. Rumor ascribed to the Jews special diseases and properties from which they were able to be saved only with the help of Christian blood. According to these legends, Jewish women in childbirth were not able to be delivered without the help of Christian blood; their children were born blind, and in order to regain their sight, they also supposedly required Christian blood. It too was needed for the marriage ceremony and for the rite which was performed over a dying Jew; in order that wild boar's tusks and ears didn't grow in them; even to stop menstruation in Jewish men, which supposedly was peculiar to them the same as even to women. And, but of course, the most wide-spread rumor was repeated over and over again about the unleavened Passover bread, into which the Jews supposedly mix Christian blood. (S. Resnick. "Blood Libel in Russia", Washington, 1999).

But even this, in our view, does not fully clarify the reasons and incurability of anti-Semitism. The history of mankind knows quite a number of wars in which the enemies committed inconceivable atrocities in relation to each other. Nonetheless, in the historical memory of peoples, who at some time have suffered huge losses during battles and in years of lawlessness, there is no chronic hatred. No one takes revenge on the heirs of former enemies, experiences jealousy and alarm, and

having seen them, calls on fellow citizens for the destruction of the "strangers". Only the Jews alone are favored with such an honor.

Modern psychoanalysis gives a persuasive explanation for this phenomenon. It has revealed that human consciousness breaks up and replaces unpleasant memories.

Here is a typical syndrome described in psychiatric textbooks.

A father, overall an easy-tempered man, while drinking whiskey, lit a cigar and treated his son roughly and cruelly. When the son had grown, and his father has died, the son with trepidation began to react to his memory, in many respects exaggerating the father's actions. The unpleasant memories have been crushed completely and sincerely. However, with the smell of cigar smoke asthmatic spasms and the on-set of asphyxia started in him. Treatment with medicines has not helped, and then the psychiatrists, while doing a checkup, ascertain that in the son's consciousness the memories of the real father were split: the "good" father was idealized, and the "bad" replaced and displaced into the subconscious. And it reacted to cigar smoke.

A further development of this scientific course which is called neofreudism, has led to the discovery that something similar happens with social memory.

One can contend, with complete seriousness, that memories of the real empire of the Israelites, in many respects cruel and ruthless, have been split in the consciousness of European society into a good hundred idealized stories and one displaced memory. Among the versions, according to the reasons for the events of those years, our historical memory has brought into the world the "ancient Roman", "Byzantine", "ancient Greek", "ancient Judaic", "ancient Russian", "Mongolian", "ancient Chinese" and some other histories. In which connection, as already was shown, they are idealized, that is, they are distinguished by the brilliant heroism of the participants of the events, by their nobility, by the pure feelings, by fearlessness in the struggle for justice and the like. Chroniclers and historians have called and call the ancient times the "Golden

Age", when both people were supposedly better and life considerably more interesting.

The very role of the "cigar" in the public memory has fallen to Judaism.

Taking after Freud, S. Resnick emphasizes that the legend of the "use of Christian blood" is nothing other than the transfer to the Jews of an anti-Semite's own secret longings.

"Christianity has condemned human sacrifice as a terrible sin, but the atavistic inclination for orgies of blood has not disappeared. It has been suppressed, displaced into the subconscious. And afterwards it was carried over to the Jews"... (S. Resnick, The Seduction of Hatred. Blood Libel in Russia. Daat/Znanie Publishers, Moscow-Jerusalem, 2001).

Thus, at the root of anti-Semitism, in our view, lies the displaced memory of mankind about the cruel and bloody features of the first empire of monotheists.

The facts connected with the cardinal question: when did Anti-Semitism arise? Testify, in particular, to the validity of our approach to this phenomenon.

Indeed, did it exist until the Middle Ages? The author of the well-known work, "A History of Anti-Semitism", Leon Poliakov, thinks that anti-Semitism arose in the Hellenistic era, and is dated by the period of Alexander the Great's campaigns to the 30s of our era. The first manifestations of anti-Jewish sentiments are observed, in his opinion, in the city of Alexandria.

V. Iliushenko, an Orthodox historian, author of numerous articles about the mutual relations of Christianity and Judaism, holds another view:

> "Anti-Semitism existed before Christianity. It has a pagan origin. And it is connected with the fact that Judaism, which the Jews professed, is a monotheistic religion, it opposed the pagan polytheism in a natural way. The facts of Jewish pogroms were well known as early

as the first century B.C. in Alexandria".

As we see, the opinions agree on one thing: the first pogroms supposedly took place in ancient Alexandria. The assertion of V. Iliushenko, irreproachable in its logic, is cheapened by the reference to this Egyptian city. And here is why. That which are the "facts of the Jewish pogroms were well known as early as the first century B.C.", is based on documents composed in the Middle Ages, as demonstrated by the adherents of the new chronology. Not a single original of these documents has been preserved. Their appearance itself testifies to massive forgeries: they only appeared when the monarchs, bishops or noble grandees ordered them.

Thus it happened, for example, with the speeches and letters of Cicero, which no one knew before the Middle Ages. And, you see, in them are very sharp anti-Semitic expressions which are used to this day:

"You know, Laelius, what kind of a gang this is, how they hold together, what influence they exert on the meetings. Therefore, I will speak in a low voice in order that only the judges can hear me, because many people will be found who are ready to set this crowd on me and on every respectable man, and we don't want to make this easier"...

"The Jews are spread over the whole earth, scattered among the residents of a multitude of countries". "There is neither one city of the Hellenes and not one of the barbarian people where our custom of celebration of the Sabbath, fasting and lighting of candles would not have penetrated," writes Josephus Flavius supposedly at the start of the new era.

Meanwhile, as the adherents of the new chronology have shown, there is evidence of the fact that his compositions were written after the sailing of Christopher Columbus.

Max Weber is categorical:

"The universal propagation of "anti-Semitism' in antiquity is a fact".

Theodor Mommsen maintains:

"From Horace's slight mockeries of the obsessive Jews from the Roman ghetto it was a huge step to the absolute hatred of

Tacitus for these fiends of a humankind, for whom everything clean is unclean, and all that is unclean is clean"... ("Roman History", volume V).

The hatred of Tacitus is not the least classical. Tacitus himself appeared at that time when it had become necessary to have an ancient history of an arising Germany. So then, in the 15th century, the Roman Pope, Leo X (really the 10?) publishes Tacticus's "Germany", which there and then becomes the foundation of German history which was unknown to anyone before that. As early as 1425, the papal secretary, Poggio Bracciolini, a well-known Italian forger of "ancient" works, ordered this production in the German Hershfeld monastery. In 1455, the manuscript was, finally, brought into Italy by a certain Alberto d'Ascoli. The popes did not decide to publish the remake for dozens of years, and when, at last, they did decide, they immediately destroyed the original of the manuscript. The inquisition after some time makes short work of one of d'Ascoli's descendants. Probably, they were destroying the last traces of the fraud.

Up to now, no one has attempted to explain how Tacticus's manuscript came to be in a German monastery, how it was preserved there 1,500 years and why they had not used it all this time. (Dr. Lucas Brasi, Der groe Schwindel. Bausteine for eine wahre Geschichte der Antike. 1955).

That which is "ancient anti-Semitism" is in fact a tracing of the anti-Semitism of a completely different era, and by implication the traditional historians recognize themselves, and even everyone, who for some kind of reasons is involved with this problem. True, they are expressed carefully, using words of the type "surprisingly", "strangely enough", "mysteriously", and the like. But the essence remains the following:

"Antiquity in interrelations with the Jews demonstrates to us the fea-

tures, which sometimes surprisingly are reminiscent of a new time, even the last century or the last decades... The principal factors which define even now the situation of "Jewry" already were present in antiquity".

So writes Igor Shafarevich, who stands on the side of "moderate" anti-Semitism.

One of the most surprising peculiarities of the persecutions consists of the fact that they have born, so to speak, a cyclical nature. Periods of persecutions where replaced by invitations to the Jews to return to the countries from where they were expelled.

Characteristic in this regard is England, where a broad discussion of the merits of Judaism and its consequences preceded their return. The preacher and theologian, John Toland, who is called the "first free thinker in the history of the West," in connection with persecutions against the Jews even brought an accusation against the fathers of the church of the distortion of the original Christian teachings ("Nazaicus, a Jewish, Gentile and Mahometan Christianity" (1718):

"...the true Christianity of the Jews was suppressed as a result of the actions of the much more numerous heathens who did not endure the simplicity and full agreement with the reason of this Jewish Christianity... Thanks to that very same heathen tradition, veneration of the saints, prayers for the dead, the worship of icons and other manifestations of Greek and Roman superstitions were introduced, not the least trace of which it is impossible to find anywhere in the Bible".

A brave assertion for the start of the 18th century.

In the work, "Arguments in Favor of the Naturalization of Jews in Great Britain and Ireland", John Toland assures his readers of the fact that a significant part of them have Jewish blood in their veins. This especially concerns the Scots, "which is the reason for which numerous residents of this part of the island experience a significant aversion to pork and blood pudding, while not speaking of some other easily noticed coincidences".

It is funny to read that Jewish blood flows in the veins of Scots. It is much more serious to presume that in the Scots a bias toward pork has remained since the times of the empire of the monotheists! But we are getting into details already. The main thing in the other, in Toland's opinion, is the Jews need to return to England,

Why? John Toland, as too many other authors, insists on special Jewish abilities, which were claimed again by yesterday's thugs and murderers.

A weak basis. The heirs of the imperial publicans and money- lenders did not possess any kind of special economic and financial talents, without which those driven out of a country, in particular, England, almost perished. There were no such talents, even as there wasn't even a Jewish nation itself.

Then nations generally didn't exist in the modern meaning of this word. People defined themselves according to beliefs. When Jesus Christ said that "there is neither Greek nor Jew" before the Most High, he didn't have in mind Jews and Greeks as nations, as it is understood now by the popular perception. By Jews in the Gospels they have in mind the followers of the teachings of Moses, that is monotheists, and by Greeks — pantheists, the heathens who recognize polytheism. Not an ethnic, but a religious classification of the population held sway.

This tradition has been maintained in many countries to now. In Jewry itself, deeply believing people even up to the present time think Jews only are those who religiously obey the instructions of the Torah. Therefore, a non-believer for them is not a Jew, even if all his forefathers were faithful Jews.

But they unconditionally recognize as Jews, for example, native Russian peasants from the Smolensk, Astrakhan and Voronezh areas of Russia who professed Judaism as early as the second century.

Instead of "nation" in the historical sources are met the expressions "Germanic tribes" (for example, the Angles, Saxons, Francs and Goths),

the "Slavonic tribes" (the Krivichi, Polieni, Drevliani, and Vyatichi), the "Iberian tribes" (the Picts, Basques, Turdetans, Torduls) and so on. The common word "tribes" here is accompanied by definitions of the "Germanic", "Slavonic", and "Iberian". But the are the ideas equivalent that are contained in these definitions to the idea of "nation"?

The first edition of the Encyclopedia Britannica (Edinburgh, 1771) maintains that the word German meant even as early as the 18th century "half-blooded, a relative by blood," that is, of the same tribe. The word german generally still didn't have the meaning "German as nation" at that time. By this definition, "ancient Germans" are any community of people who adhere to a clan-tribal structure of interrelations which is based on a blood relationship. Any tribe, for example, Slavonic — the same as Germans, as also Saxons, Sweves and Cimbri. In the Spanish language, for example, the word hermano even today means <brother> and hermana is "sister".

Once we have touched upon the etymology of the names of tribes and nations, we shall clarify what "Jew" means. According to the research of Emile Benveniste, a first-rate modern expert in these questions, "Jew", besides "stranger" means the same thing that "Hun" and "Tatar" and "Turk" mean. They express the idea of a "mixed people" in various languages. And today there is the international word hybrid (English hybrid "dissimilar, mixed", Italian ibrido). Jews (English Hebrew — they themselves are Iberian) — this is a mixed population in the ethnic sense of the medieval Mediterranean Sea, according to Father Alexander Men, a "Mediterranean Sea race", and by no means Jews in the modern sense.

Nations and peoples were formed only after the fact as states rose on the ruins of the empire. They are the produce of the historical development of recent centuries! And only the Scaligerian chronology has allowed transferring to the depths of the centuries the realities of the newest times and to declare peoples as ancient, and others supposedly as young. We all are from the same time.

Traditional history, of course, does not agree with this. It thinks that

the formation of peoples was in accordance with a plan that was clearly prescribed in the march of Moses: they left from some kind of region for another region, conquered the aboriginals of that place, organized a state in the new place headed by some ruler, lived through a period of flourishing and eventually became aboriginals for new conquerors. Thus did the ancient "ethnos" appear and disappear, and circles of human civilization replaced each other, while being elevated according to the Marxist spiral supposedly all the way to the 17th century, when, at last, modern nations were formed by the labors of the humanists.

Here is such a plan which was highlighted as early as in the Old Testament, according to which the whole Scaligerian chronology was constructed. In it, it would seem, even the history of the Jews is confined. However, how does one explain the fact that they do not disappear? From all the other "most ancient ethnoi" only names remain, but Jews continue to remain in this world. An inexplicable anomaly, Just as, in the best case, is "the riddle of the historical process"; in the worst are the "intrigues of Satan".

But let us return to the questions of just what the secret of the return of the Jews to one or the other country is. It consisted, above all, of their financial and trade connections. No persecutions were able to extirpate the traditions of the former imperial caste, the solidarity of its members, professionals in financial spheres, their mutual aid and support. Their connections ranged to all countries, regardless of borders and distances. They knew that without economic and financial interaction with neighbors not one state can exist, and therefore, sooner or later their experience, skills and their business contacts again will be needed. And when they invited them, they returned to continue their business. It is clear, with a great advantage for themselves. There is no place for unselfishness in business.

> "The chimerical nationality of the Jew is the nationality of a merchant, generally of a man of means. Money is the jealous god of Israel, in

> the face of which there is not supposed to be any other god" (**Karl Marx**).

The Jews were also extremely useful as skilled craftsmen, experienced physicians, musicians, naturalists and even simply a literate people.

In the conditions of persecutions they, essentially, trusted only their own and preferred to carry on business mainly with their own. In this is one of the chief reasons for the ineradicability of Judaism, which is connected with the caste's code. Its moral standards, rules of behavior and rituals, language and external attributes have served as infallible guidelines in the recognition of their own.

The Russian historian, **Vladimir Soloviev** wrote:

> "...besides a passion for money, the Jews also have another peculiarity: the strong unity of all of them in the name of a common faith and a common law... Both all Israel, and every family in it... they are penetrated to the depths of the soul and to the marrow of the bones with the sense and consciousness of their own national, familial and personal I"... (Vladimir Soloviev "The Jews and the Christian Question").

One doesn't pretend it possible to agree with the historian. Everything about which Vladimir Soloviev wrote is inherent not to a nation. There is nowhere in the world a nation, all the members of which equally would be "penetrated with the sense and consciousness of their own national, familial and personal I." A nation is not an army which lives according to military regulations. And the fact that a disci pline, comparable with military, was inherent to the Jews in many ways serves as another proof of its caste roots.

One may compare it with the nobility in the era of the medieval flowering of this class. To be a noble by blood or by the grace of a king was considered the highest honor, although it also applied extremely

tough limitations on behavior and dictated everything, right up to the point of how to dress, how to travel (only on horse!) and how to treat the common people, who deserved only arrogant and scornful treatment. It is enough to read a number of places in the Talmud in order to feel a truly nobleman's attitude of the Jews to those who believe otherwise. Haughtiness and contempt for the "Goyem" are in excess there.

The founding fathers of the modern state of Israel have felt perfectly the cliquishness of the Jews. One of them has talked about the fact that he dreams of a time when their own criminals, prostitutes and prisons will be in Israel. And then it will be a normal state, the same as all the rest. In other words, not a caste.

The dreams of the founding fathers have been realized in full. Israel exists, and the Jewish people live there. And it has prisons, prostitutes, drug addicts and gays. As all people have. The times of the caste and its global role in the world have ended.

The main reasons for the formation of this people, in our view, was the colossal external pressure on the Jews and the caste disci pline in their midst. This process was concluded by the creation of the state of Israel.

The role of anti-Semitism in the unity of the Jews more than once has been underscored by the founders and ideologists of Zionism.

Theodor Herzl, the founder of Zionism, wrote in his diary: "Anti-Semites will be our most reliable friends, and anti-Semitic countries — our allies" (Patai, 1960, volume 1, page 84).

Dr. Arthur Ruppin thought: "Although it is impossible to maintain that anti-Semitism alone contributed to the rise of Zionism, but at least in Western Europe anti-Semitism is the strongest agitator for Zionistic affairs. Anti-Semitism, having perished, would have carried even Zionism behind it to the grave" ("Jews of the Present" Jewish Publishing House, Cologne, 1911, page 278).

Dr. **Leo Wertheimer** wrote in his book published in 1918, "Anti-

Semitism and the Jews": "Anti-Semitism is the savior angel of the Jews, it takes care that the Jews remain Jews... Anti-Semites have aroused the Jewish consciousness in many Jews who didn't want to have it" (Quotation from the book: "Dr. **Franz Sheidl**. *Israel - Dream and Reality* Vienna, 1962, page 18).

Noam Goldman said in his welcoming speech at the Worldwide Jewish Congress on 23 July, 1958, in Geneva: "When anti-Semitism in its classical form disappeared, this improved the material and political position of Jewish communities throughout the whole world, but it also rendered a negative influence on our inner life... Our people know how to fight heroically in bad times, buy still have not learned to live constructively in good times" (New York Times, 24 July 1958).

Professor **Jeshua Goldman** declared at the 26th conference of the Worldwide Zionist Organization in Israel on 30 December 1964: "The greatest danger for the Jews and Jewish unity is the absence of anti-Semitism" (Franz Sheidl, op.cit., page 18).

All these pronouncements are used by anti-Semites for evidence of the artificiality, even the illegitimacy of the appearance of the Jewish nation and its state. But with the closest examination, it turns out that all states and the overwhelming majority of peoples of the world have gone through stages of violent, and this means, artificial unification! In the relatively distant past these are the English, French, Spanish and Italians who have lived through severe unifying wars. In more recent times — Russia, Germany and China. All states and nations of North and South America were formed by no means in a natural course.

But let us return to the Jews.

One of the most popular legends about Jews is connected with their supposed attempt to predominate in the world. All anti-Semitism, in essence, is supported by this. There is no special need to enumerate in detail the works on this subject: It is enough to recall *The Protocols of the Learned Elders of Zion*, the reference book for anti-Semites of all countries. It already had been shown long ago that it is a forgery, created

for the basis of persecutions of the Jews. Its authors have been revealed, the sources analyzed scrupulously that were used by the compilers of the "Protocols", and all the absurdities and stupidities made by them have been pointed out. However, nothing is injurious to the book's popularity. It responds to the unconscious feeling of jealousy and alarm that people experience, having heard the word "Jew".

As regards the predominance of Jews in the world, that, in our opinion, the anti-Semites are somewhat right, while not knowing it, obviously, themselves. The descendants of the monotheist Jews really do rule the world. But only it isn't those who live in Israel. It is a question of the royal, tsarist, princely and similar dynasties, both in Europe and in Asia and North Africa. It is common knowledge that they are connected with each other by old kindred ties and that many of them are proud of their legendary origin from the family of King David and his distant descendant Jesus Christ. In particular, as we already have said, the memory has been maintained in such a mythological form of the affiliation of their ancestors to the ruling elite of the empire of the Israelites.

However paradoxical it is, in relation to other peoples the Jews fulfill that very same function that anti-Semitism is in relation to the Jews. The political scientist **Alexander Verkhovsky** spoke about this very precisely, in our view, in a recent lecture at the University of Sussex (2003), which was devoted to nationalism:

"An enemy is the most necessary part of any nationalistic concept, but a defined hierarchy of enemies is better. In this sense, it is simpler for orthodox nationalists since the main Enemy was known in advance—it is the Anti-Christ. And there is a rich tradition of describing the enemies subordinate to it—the Jews, Catholics, etc".

It is fine if the enemy is invisible and ubiquitous. Then the human imagination will fill out its form with such horrific details that no additional propaganda will be needed. People will be flocking together, ready for everything for the sake of its annihilation. And then not even

is an open appeal enough, but a hint at the fact that those who believe otherwise are to blame for everything, so that the throngs under common, most often—national, banners rush to annihilate them, believing that as a result a heavenly life will ensue.

As the researchers of various countries note, in the later Middle Ages, the European question fell into the context of the concept of progress. This concept became a secular reflection of religious concepts of a coming Heavenly Kingdom on Earth. The inquisitive minds of Europe developed various plans of social order which could put an end to injustice, oppression, poverty and the lawlessness of people. They believed that it is possible to transform the world according to a thoroughly considered plan. The main thing is to provide for and count everything.

It was Utopia. Usually, when they speak about Utopia, they have in mind socialistic ideals. However, an absolute monarchy became the first such Utopia. The works of prominent philosophers and the statesmen of that time are well known, in which exceptional value and the need for the power of an absolute monarch was proven for society's progress (**Niccolo Machiavelli**: *The Prince* 1469–1527). For the Jews, the remains of the caste of the old empire, there was no place, naturally, in this Utopia. And persecutions of them intensified repeatedly.

Then the Utopism of the nation arrived to replace the Utopian monarchy. It was especially popular in the 18-19th centuries (**William Pitt the Elder** (1708–1778), when modern nations and countries were being formed. Its main distinguishing feature became the assertion that the state should be mononational. A rapid and quite often violent abrasion of differences between peoples inhabiting the British Isles, between Swabians and Prussians in Germany and Ukrainians, Byelorussians and Russian in Russia proceeded... And here again they were imposed on the Jews, who did not wish to be joined into the nation-building process.

National Utopism began to exhaust itself toward the middle of the 19th century. It had become clear that the creation of nations does not

solve the most acute social problems. And then social Utopia appeared in the first plan—to build a society of justice, where all are equal, outside of the dependence on nationality. (Karl Marx and Frederick Engels). It brought mankind the greatest losses and sufferings, inasmuch as one can create such a society only while destroying enormous masses of people who do not correspond to the criteria of the new teachings. It is enough to recall if nothing else the October Revolution of 1917 in Russia, where they shot hundreds of thousands of citizens only because they thought other than as the Bolsheviks prescribed. For the seven decades of the existence of the Soviet Union the number of those repressed there numbered in the millions. The mass repressions didn't cease for even a year in all the countries that entered toward the middle of the 20th century into the "world of socialism". It was possible to compel the people to live according to the contrived programs exclusively by force.

Jews played the most active role in attempts to realize the social Utopia everywhere. And this generously fed anti-Semitism. The American author, **Douglas Reed**, in the book *The Controversy of Zion* wrote that the "primitive tribes from the distant interiors of Africa", against whom "national animosity was so strong that to assuage it turned out to be impossible" led the revolution of 1917 in Russia. Thus did Douglas Reed explain and justify that during the civil war in Russia both the Whites, followers of the overthrown tsar, and the Reds, the Bolsheviks, destroyed Jewish townships.

Many researchers see a reason for the revolutionary sentiments of the Jews in the fact that Jewish communities in Eastern Europe were in distress. Douglas Reed thought that the Jews themselves were to blame for their poverty. In his opinion, they violently resisted any attempts to improve their situation, maintaining it "for reasons of the arrangement of revolutions and world wars" (*The Controversy of Zion*).

Later it became clear that it is impossible here, on Earth, to create a kingdom of universal happiness. Something or someone will interfere. Some kind of enemies will upset the apple cart. And then a new anti-

Semitism evolved, which accuses the Jews of the collapse of the worldwide Communist experiment.

The Italian writer **Umberto Eco**, as too other authors, distinguishes religious, popular and "intellectual" anti-Semitism. He writes:

> "Religious anti-Semitism, undoubtedly, bore the responsibility for popular: after all, the fact that the Jews were the people who killed God, justified the pogroms... But underneath "intellectual" anti-Semitism I have in mind a theory, which is based on historical and anthropological arguments, which is set in the superiority of the Aryan race over the Jewish, and the political doctrine of the Jewish conspiracy for the conquest of the Christian world, which most fully is presented in the 'Protocols of the Zionist Wise Men'. It is also a product of the European secular 'intelligentsia' ".

"Intellectual" anti-Semitism, in his opinion, is born at the end of the 18th — start of the 19th centuries in Italy and France. In particular in France, by an irony of fate, the old seat of Catharism, with which the Judaic first inquisition struggled, they get the development of a theory of racism or ethnic roots of civilization, the theory of a Jewish conspiracy is developed which is responsible from the start for the mistakes of the French revolution, and afterwards for intrigues for the purpose of subjugating the Christian world.

Racist theories also bloomed like a magnificent flower in the Russia of the 19th—start of the 20th century. The Russian predecessors of the German Nazis wrote:

> "It is necessary to understand that racial characteristics have delimited the Jewish people so greatly from all of mankind that they have made of them completely special creatures who cannot be part of our notion of human nature. We can examine them as we examine and study animals, we can feel aversion and dislike toward them,

as we feel toward a hyena, toward a jackal or spider"... **Alexander Arkadievich Stolypin**. "New Times", 1911, 5 October).

Another publicist, he himself a clergyman, Pavel Florenskiy thought that equality of peoples was thought up by the Jews in order to "take advantage of us". Altogether they wrote that all religions are a vestige, for the purpose of "taking from us our strength—our trust... they taught us 'autonomous' morals in order to take away existing morality and instead to give us vulgarity... The weighty grain is for them, and the chaff is for us, the "cattle," in their view." (Efim Kurganov. Pavel Florenskiy and the Jews. "Russkiy Evrey", 1999, Volume 2 (11), pages 22-24).

It further turns out that now there is not one people in the world that is completely free of Jewish blood. Every people with every year increases the percentage of Jewish blood, that is it is rarefied in their own distinctive character. "The percentage of Jewish blood in all peoples will be so significant, that this blood finally will drown out any other blood, eat it as acid eats paint... Even an insignificant drop of Jewish blood... will impart to all the structure of the soul the die and the stamp of the Jews".

So wrote a Christian clergyman.

Thus, the waves of anti-Semitism are all the more drastic and merciless than the more acute social and political problems in one or the other society. In such periods the chronic paranoiac relationship to Jews, which has become part of the social consciousness, automatically suggests to people who are in a severe material and moral situation who is to blame for their misfortunes. The greatest persecutions of the Jews, the most misanthropic appeals and pronouncements we observe in the decades, are a turning point for one or the other country.

In order to make certain of this, it is enough to recall when in particular anti-Semites raised and raise the banners of their own predecessors, it would seem, surely buried in the depth of the centuries. The most

recent examples: in France it is the second half of the 19th century, in Russia—the start of the 20‘ century, before the First World War and the October Revolution, and in Germany—after the First World War.

Psychologists and political scientists connect this with a common phenomenon which has received the name Weimar Complex. It existed long before the start of the 20 century, but is known as Weimar because in particular in Germany, which was beat in the First World War, it developed especially distinctly. The complex is based on the humiliation and feeling of inferiority, and also on the wish to restore greatness and to take revenge on enemies. But, the first enemy, as is well known, is the Jews. And Hitlerism started from it.

Now a paranoiac relationship to the Jews is observed especially distinctly in post-Soviet Russia and the Arab world, where social and economic antagonisms are extremely acute.

The Jews are perceived as Russia's main enemy and of Orthodoxy in general. An important feature of the Jew as enemy is the fact that he invisibly stands for all the other visible enemies. The control of the Jews over the United States or over the worldwide financial system is commonplace. And they control the press:

“The strongest weapon in the arms of the Zionists is their control over all means of information” (“The Controversy of Zion”).

The Catholics also are under control of the Jews. Theorists of anti-Semitism write today:

“The past years have clearly shown that the heretic Vatican has become the main tool of the godless Israel in the affair of “the Judaisation of Christianity”. What is more.

“both the Catholics and the Jews are waiting for the same Messiah,” that is the Antichrist.

Even the most ardent Russian anti-Semite—neo-heathens— submit to the Jews:

> "As regards the appearance of neoheathenistic, although anti-Zionist books, that is of no surprise, since those very same Zionists are imposing the neoheathenism"...

> "Beyond the explosions of the rockets in Afghanistan it almost is not heard how beneath the Al-Aks mosque with the labor intensity of ants they are working on the reconstruction of the third temple, where the Antichrist is supposed to be enthroned." (Telecast "Russian Home", Moscow, 8 November 2001).

The old anti-Semitism hated the Jews. The new considers Jewish everything that it hates. They no longer seek on the basis of blood. As one of the most typical Russian anti-Semites, General Albert Makashov, said: "Yid is not a nationality, and not every Jew is a Yid. A bad person of any nationality... he is called a Yid".

The orthodox Moslems also see in the Jews the cause of the most serious economic and political gaps of their countries. They rely on the anti-Jewish sura in the Koran. According to the sacred book of the Moslems, for example, those of the Jews "who have not come to believe are in Gehenna's fire, residing there eternally. They are the worst of creatures".

As a political ideology, Islamic fundamentalism declares war on modern Western democratic values as Jewish. This sounds like: the core of democratic society consists of the fact that the "Jews... could indulge in debauchery, lie and cheat without problems".

Another author writes: "Anyone who tears the umma (Moslem society) from its religion and the Koran can be only a Jewish agent—willingly or unwillingly, independent of origin."

The situation is repeated with modern Christian anti- Semitism: everything that is hated is proclaimed as Jewish.

The sentiments of Moslem radicals in Chechnia, one of Russia's

autonomous republics, are typical, where a bloody war has been going on for some years between the central authorities and the orthodox of the Wahhabit type. After a temporary victory of the separatists in 1996–1999, Chechnia became, strangely enough, a region of prevailing anti-Semitism. There were practically no Jews in Chechnia. Nonetheless, the rebels announced that "the Chechens have become the victim of the worldwide Zionist conspiracy" and that "the Jews are killing the Moslems with the hands of the stupid Russians".

The incursion of the Islamists into Dagestan the summer of 1999 was proclaimed by its initiators as the continuation of the struggle not with Russians, but with "worldwide Zionism", and the final goal of the war that was starting was called "the liberation of Jerusalem".

(According to the materials of the Moscow Bureau for the Rights of Man: `www.answering-islam.org` in the sections Muhammad and his Enemies, Islam & Terrorism).

Nowadays in Europe, blood libel no longer enjoys popularity. Instead in the Moslem world, in the masses of illiterate peasants and tradesmen, it has received broad dissemination. In which connection this phenomenon is in particular of our time. When in 1840, the so-called "Damascus Affair" arose, the Jews of Damascus were accused of the murder not of a mullah, but of a Christian Capuchin. Christians introduced blood libel into the Moslem world.

Today their help is no longer necessary for the Islamic radicals. The Moslems believe blood libel unconditionally, especially since people who are considered respectable learned men speak and write about it. Thus, a professor of the Korolevskiy University Al Dammam (Saudi Arabia), Doctor Umaima Akhmad al-Jalama, tells his listeners that during the Purim holiday the Jews prepare special dishes, which are mixed of human blood. He describes with relish how they obtain this blood: they shove a non-Jewish child, a Moslem or a Christian, into a barrel, which is studded within with nails. They granulate the blood received, hand it over to a "Jewish priest," and he prepares hamentaschen cookies and

presents them to the parishioners. They, tasting the cookies, get drunk on wine until they lose human appearance and have sexual orgies in the synagogues. ("Al-Riad" newspaper, 10–12 March 2004)

The procession of anti-Semitism continues. No one knows, per se, how to curb it. Many set hopes on an increase of society's education: the more people there will be with upper and secondary education, that is with more developed intellect and culture, the less room will remain for nationalistic prejudices.

Life, however, convinces about the other. In all countries, the representatives of the intelligentsia are the most uncompromising anti-Semites. They are those who write the books, publish the newspapers, teach the children in the schools and lecture on the "Zionist wise men". They themselves create the nationalistic organizations and establish the international connections with like-thinkers. Solid financial circles in dozens of countries are their support. So, an overall upgrade in the level of culture and education, alas, will not help.

In our view, the problem is not in the education as it is and not in the culture, but in their content. Anti-Semitism, as we have been assured, is based on myths connected with the postulates of traditional history. And one needs to begin with these postulates. The light at the end of the anti-Semitic tunnel will begin to appear when school children study not the myths and legends about the past of their peoples, but authentic history. It is full of cruelty and sufferings, and one cannot always be proud of it. But it allows one to see who is who in this world. The better means of persuasion is historical truth. It is too bad that not all require it.

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